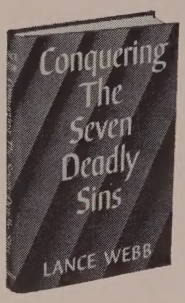
Church Management

PACIFIC SCHOOL OF RELIGION

VOLUME XXXI AUGUST 1955 NUMBER 11

BOOKS FOR SUMMER READING AND STUDY



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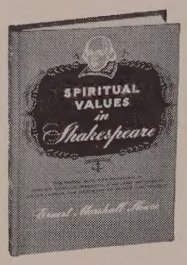

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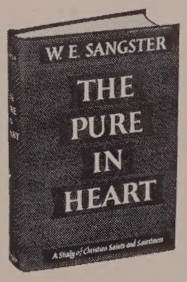

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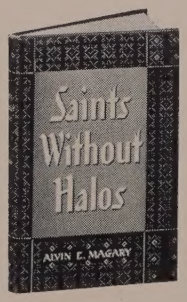

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AUGUST 1955

Editor's Note—Church Management subscribers receive an extra bonus at no extra cost with this issue. This is the first time since 1938 that we have published an August issue. We plan to make this issue each year an education building issue. In starting this new venture, we have had to limit the number of pages, and so have withheld most of the monthly departmental columns. We will be back with the full number of pages again in September.

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

A Bracelet for the Minister

FROM the Near East comes a very interesting family tradition. It is that each son born in the family should wear a bracelet. That bracelet is not a ring of silver or gold but marks the learning of a trade, and is a symbol of financial security. If the boy goes into business or the professions, in case of emergency, he has a trade upon which he can call. It is rather a smart idea.

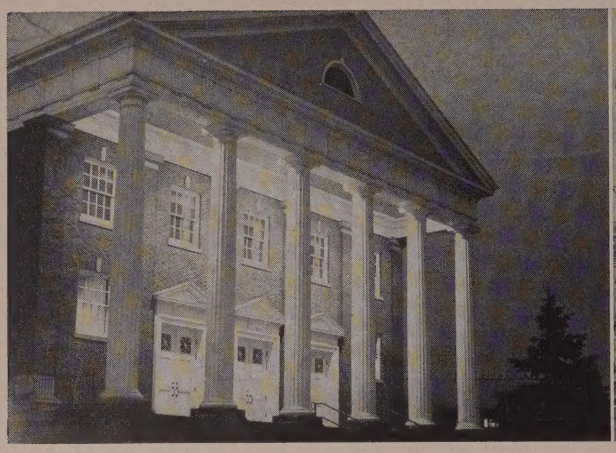
Many of us have thought that each minister should wear such a bracelet. The ministry is a hazardous profession. It is a highly skilled profession and subject to emotional, as well as financial, hazards. If one is forced to leave the profession, either for fair or foul, a bracelet would be a protection. Such a bracelet can be a life-saver to his family and himself.

Then there is always the hazard of retirement. Denominational pensions are proverbially low. Now that federal social security is available, the situation has been bettered. But a supplementary income is always useful.

I do not see that a minister's bracelet should be limited to craftsmanship. In fact, many crafts are so tightly unionized that he might find it difficult to squeeze into them. But there are other opportunities. Some ministers have invested their savings in small farms which have suitable houses. During their active years they have learned the methods of successful farming and move from the parish to the land without substantial loss of income. Two ministers I know invested in summer camps for youths. These camps have been successful and the chilly blasts of poverty will not haunt them in their old age. Others have experimented with direct mail salesmanship, using their vacation and rest days for learning and promotion. We carried a story one year of a minister who had purchased land near a lake and converted it into rental property which will take care of his years of maturity.

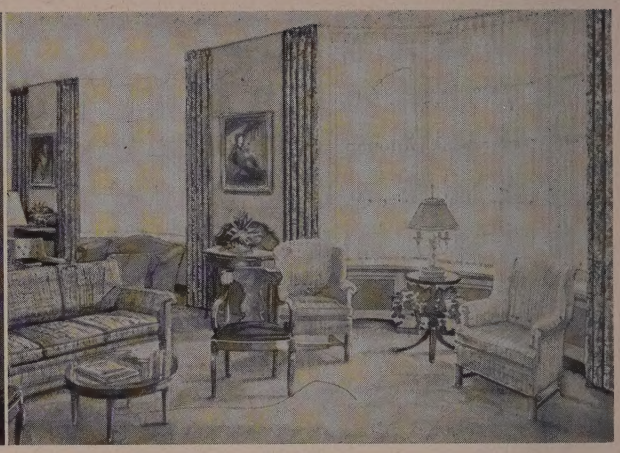
Every clergyman has the responsibility to give his church a good day's work, but he also has the right of every individual to reserve some time for himself, after he has put in his scheduled hours, to build security for himself. His experience should be helpful to his ministry. He will better understand the problems of those who labor with their hands and those who invest in businesses. He will learn to talk their language. But better than this he will find that he can exercise greater freedom of decision when he is backed by some financial assurance.

W.H.L.



LAKEWOOD CONGREGATIONAL CHURCH

The lighted facade at night extends a welcome to all who pass.



THE CHURCH PARLOR

Many informal social gatherings of small groups are held in this room.

How Long Will the Church Building Boom Last?

UNDER the date of June 21, The Department of Labor of the United States estimates that the church construction in 1955 will be twenty-five per cent greater than in 1954. The projected figures are $593 millions for 1954; $750 millions for 1955.

George Cline Smith, vice-president and economist of the F. W. Dodge Corporation, estimates that in the next ten years 70,000 new churches will be constructed in the United States at a cost of six billions of dollars. He further predicts that in addition to these churches there will be about 12,500 projects involving educational plants, parish houses, and other related buildings.

My own observation is that the figures will be reversed. Two out of three churches which I visit have made the educational building the number one project.

The above are formal predictions. I prefer, at this instance, to write in general terms. Here are some of the indications I see for the continuing high rate of church building.

1. The trend of the national income is still upward. In 1935 the gross personal income of the nation was sixty billions of dollars; in 1954 it was nearly 300 billions. There is a definite relationship between the national income and church building.

2. One good functional church building breeds others. Churchmen are growing more conscious each day of the desirability of good buildings for their churches. When one contemporary building is erected in a community, others will follow.

3. While thousands of churches have been constructed in the past ten years, the program has in reality touched but a very small percentage of the total number of churches. Keep in mind that there are, in reality, nearly three hundred thousand local churches with church buildings.

4. The current religious interest is not confined to churches. The public press, newspapers, magazines, and radio have all become aware of the church as a vital community organization.

Religion has its ups and downs, as does every other sector of society, but we definitely have not, as yet, reached the crest of economic prosperity for the churches.

W.H.L.

So Passes Glory

AMONG communications to the editor is one from a church secretary which describes the triumph of their church bulletin. It had been carefully compiled and printed week after week. It was compared with those produced by other churches and the comments were favorable. But the crowning glory came when one woman, not a member of the church, asked that those left in the pews be gathered up and given to her.

The custodian was equal to the task and the bulletins were gathered for the good woman. The church secretary phoned to her that the package was ready.

"It is so nice of you," she said. "Yours fit exactly my bird cage. Those in my own church are much too large and I have to trim them down to size."

W.H.L.

Integration of Christian Fellowship

George E. Drew

The author re-examines the meanings of the Church and of Churchmanship as he helps his congregation to relate its faith to the potential of the new education wing.

THE FOYER OF THE NEW WING

This foyer serves as a three-fold gathering space, (1) for those going to the chapel to the left, (2) for those going to the social hall to the right, and (3) for those going to the educational rooms to the left. There is adequate space, and the entrance is at ground level.

WHAT is the Church? We give to it our time and our money year after year, and once in a lifetime we pitch in to help build a building. And we must ask ourselves quite often, "What is it all about?" Sometimes it seems like a building, and then again it doesn't. Sometimes it seems mostly social, like a club or a lodge, but there is something deeper about it. It is centered in Christ and God, and yet is so terribly human, with all the human faults. There are individual churches, and a multitude of denominations and a major split between Protestant and Catholic. What is the Church?

The Church isn't much spoken of in the Bible. And yet there are at least two manners of speaking of the followers of Christ which are prominent in the Bible, and which can help us toward a deeper understanding of the Church. One, a highly suggestive title given to the early Christian people, and one which they liked to call themselves, is, "the followers of the way." The idea of the way had a deep and spiritual significance for them. Paul was hauled into court during one of his journeys, and a lawyer accused him of being the ringleader of a sect of the Nazarenes. And Paul answered, "This I confess: that after the way which they call a sect, so worship I the God of my fathers." And through all the letters circulated among the early churches, they love to talk of the way. What did they mean by the way? They meant the centering of their whole lives,

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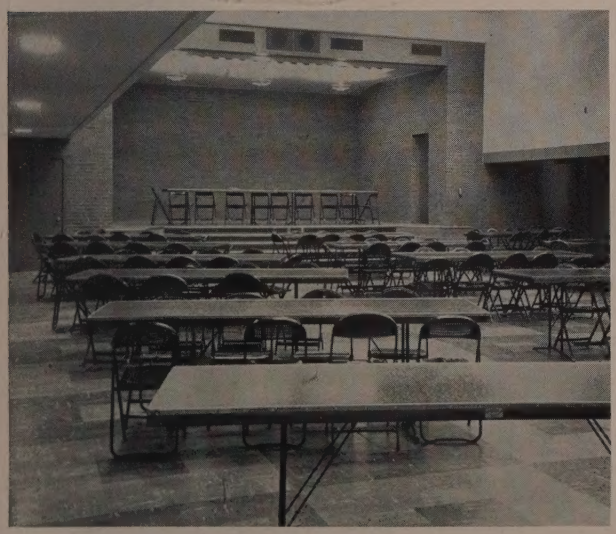
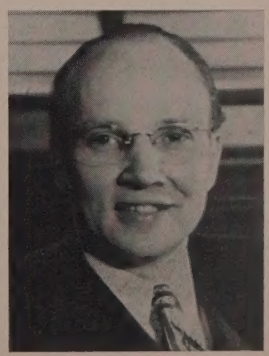


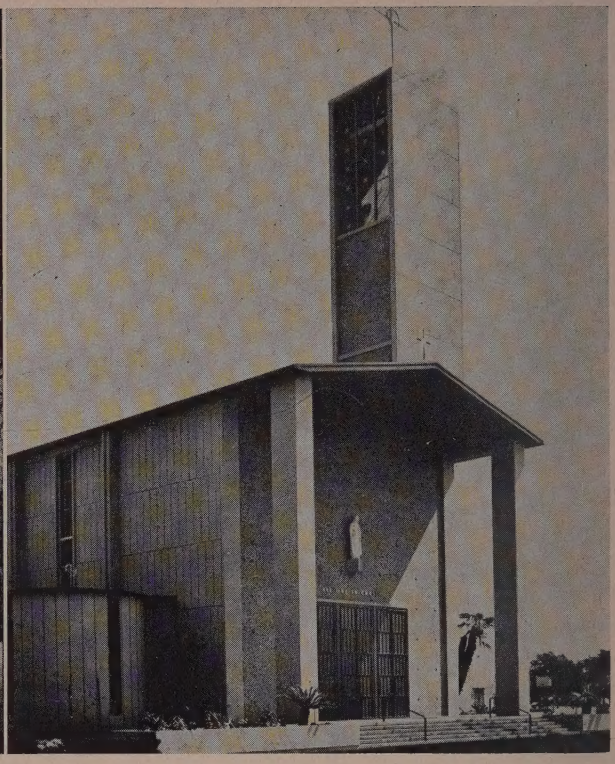
THE SOCIAL HALL

This multi-functional room serves many purposes: recreation, banquets, dramas, movies, these are but a few of the activities which take place here.

GEORGE E. DREW

Mr. Drew is pastor of Lakewood Congregational Church, Lakewood, Ohio, and is vice president of the Cleveland Church Federation. He holds degrees from Knox College, where his father was Professor of Classics, and from Chicago Theological Seminary. Before coming to Lakewood in 1949 he served in Congregational Churches in Illinois, Minnesota, and Michigan. He has been active in social action in city, state, and national work.





George E. Peterson Photo

MANRESA JESUIT RETREAT HOUSE,
AZUSA, CALIFORNIA
Owner: Jesuit Fathers
Architect: Wallace Neff, Los Angeles, California
Engineer: Brandow & Johnston
Contractor: McNeil Construction Company

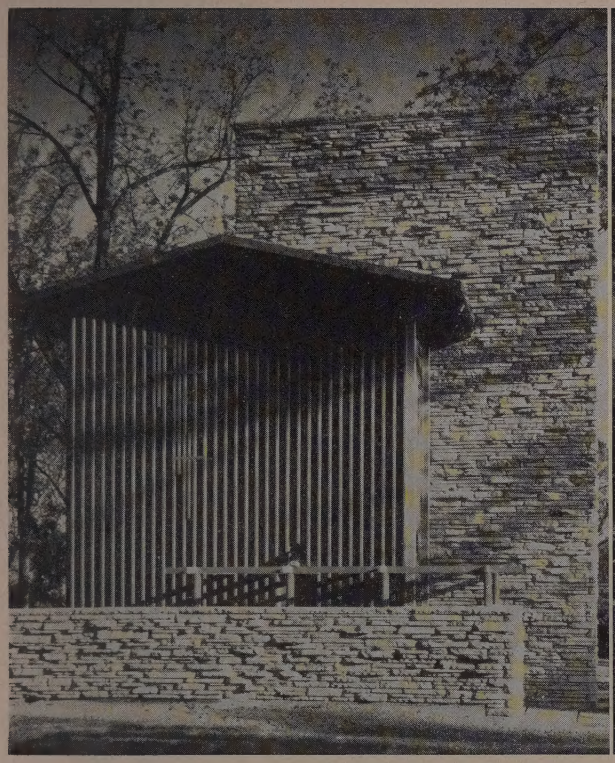
ST. BRIGID CATHOLIC CHURCH,
LOS ANGELES, CALIFORNIA
Owner: Archdiocese of Los Angeles
Architect: Chaix & Johnson, Los Angeles
Structural Engineer: Brandow & Johnston
Contractor: C. W. Driver, Inc.

The American Institute of

FOUR religious buildings are included among the twenty-seven winning structures of The American Institute of Architect's Seventh Annual Competition for Outstanding American Architecture.

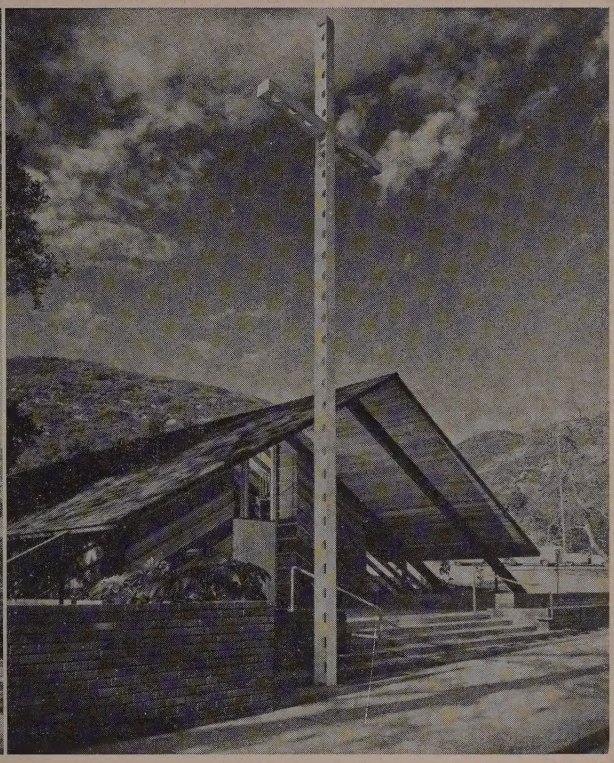
The four, illustrated above, are listed with eighteen other buildings receiving the Awards of Merit. No religious buildings were selected for the five First Honor Awards. Religious buildings receiving awards are: Manresa Jesuit Retreat House, Azusa, California; St. Brigid Catholic Church, Los Angeles, California; Danforth Chapel, Colorado A. & M. College, Fort Collins, Colorado; and St. Matthews Episcopal Church, Pacific Palisades, California.

This year's contest was held on an open competition basis rather than a separate contest for each of several categories as had been the case in previous years. This means that the four religious buildings winning awards were in competition with all of the nearly 300 entries, and not with just other religious buildings. The fact that four of the twenty-seven winners selected were religious buildings indicates that churches are keeping their architectural standards relatively high.



Reynolds Photography, Inc. Photo

DANFORTH CHAPEL, COLORADO A. & M. COLLEGE
FORT COLLINS, COLORADO
Owner: Colorado A. & M. College
Architect: James M. Hunter, Boulder, Colorado
Contractor: Clarence F. Jones



Julius Shulman Photo

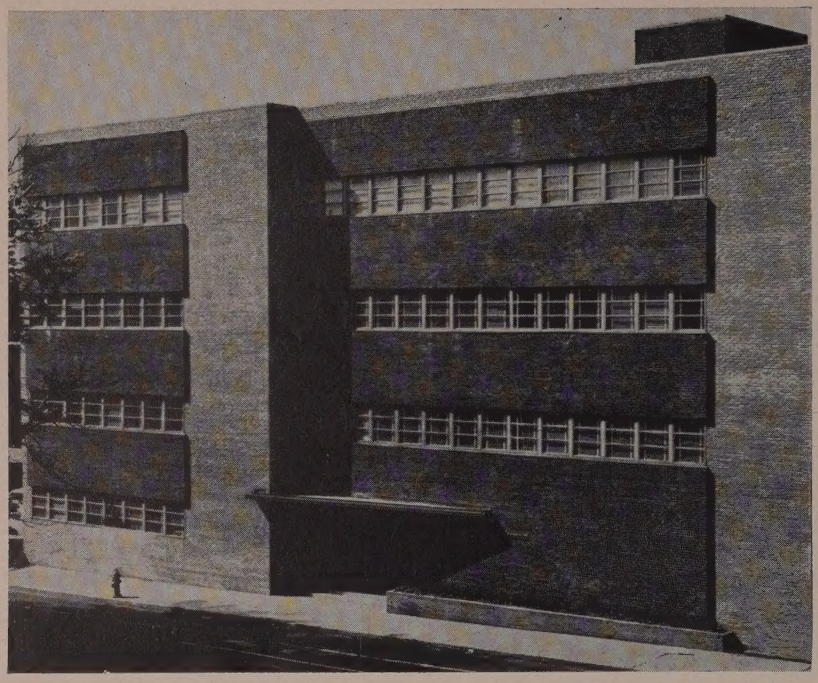
ST. MATTHEWS EPISCOPAL CHURCH,
PACIFIC PALISADES, CALIFORNIA
Owner: St. Matthews Church
Architect: Jones & Emmons, Los Angeles, California
General Contractor: Wilson Bros.

Architects' Annual Awards

Panel exhibits of the twenty-seven winners were shown during the AIA's Eighty-seventh Convention, June 20-24 in Minneapolis. The winning architects were presented with certificates at the Awards Luncheon, another feature of the convention.

The Jury of Awards, comprised of five architects, commented that the uniform quality of the work made its task of selection extremely difficult. Architects on the jury were: Thomas H. Locraft, Washington, D. C.; Ludwig Mies van der Rohe, Chicago; Eugene F. Kennedy, Jr., Boston; J. Byers Hays, Cleveland; and Ernest Born, San Francisco.

The nearly 300 entries were the largest number of submissions in any Honor Awards Competition since the program was established by the AIA in 1949. The purpose of this annual event is "to encourage the appreciation of excellence in architecture and to afford recognition of exceptional merit in recently completed buildings." Any American architect may enter work completed in the United States or abroad during the previous five years.



EDUCATIONAL BUILDING

The educational building of First Baptist Church, Charlotte, North Carolina, is as functional inside as it is modern externally. The building houses activities for nursery children through young people. C. C. Warren, president of the Southern Baptist Convention is the pastor.

Functional Buildings for Education

Howard B. Foshee

The religious education building should be planned to meet the administrative needs of the church, both presently and in the years to come. The author points out many of these needs of the modern church, and how they can be met.

A CHURCH program can never be larger than the building in which it is housed. As rain drops take the shape of the pond in which they fall, so an educational program will shape itself to the available physical facilities. There is a high correlation between space and the growth of a church program.

Recently I visited in the homes of two mid-forty parents who each had four children. Both families were living in the homes which they had built soon after their marriage. One home was a jumble of rooms tacked on one after another. As the family had increased, room after room had haphazardly been added.

In contrast, the other home had also had its share of additions and renovations, but they followed a pattern set years before by an architect who had planned for future growth of the family.

So a church must plan for the ideal educational organization and not incorporate the limitations of the present structure in its new building. Erecting a new building or renovating an inadequate one will probably be the major contribution of the present generation, so now is the time to correct errors that presently exist in departments and classes.

Consideration should be given to future growth so that additional space may later be blended into the overall structural symmetry. Before erecting an educational building, study carefully community population trends, survey your own church rolls for prospects and conduct a comprehensive community census. In addition, secure the services from an individual who is skilled in giving professional advice. Preferably, secure a man whose experience has touched your own denomination and who understands your definite needs.

An associate showed me a newspaper clipping only

SCENES FROM THE FIRST BAPTIST CHURCH, WINSTON-SALEM, NORTH CAROLINA

A modern kitchen and office area and a multi-purpose room used for dining, recreation, department assembly, and classroom space are facilities which the modern church needs to meet its administration problems adequately.

CHAPEL OF FIRST BAPTIST CHURCH, CHARLOTTE, NORTH CAROLINA

This room provides space for assemblies, weddings, funerals, and small group meetings. Use of the chapel instead of the spacious auditorium gives a warmer feeling to smaller groups, and at the same time saves on maintenance expense.

yesterday of the proposed educational facilities of a new church in Nashville, Tennessee. Although only one year old and with a total membership of eighty-four, they are beginning the first phase of a modern million dollar church plant. Population trends are moving toward the church and as the congregation grows they will be ready to meet the spiritual needs of the community.

A church should continue to realize that its presence in a community should remind those who pass that God is at work. The external appearance is of importance both as a spiritual and cultural community symbol, but a church also has a prime functional value.

Night after night, a lighted church house bubbling with directed activity not only inspires but trains those who enter.

A church building is more than a Sunday meeting place and should have a legion of weekday activities. It should serve as a place of fellowship and training as well as a place of meditation and prayer.

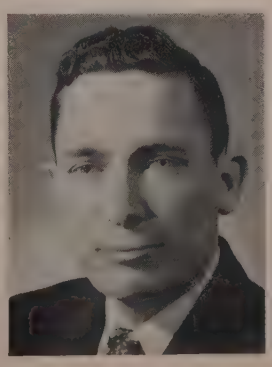
The Building for Education

What should an educational building contain? Everything that is included in your present church program should be included in the new building arrangement. Is there sufficient storage space? Are the water fountains the type that small children can use alone? Are the rooms so arranged for double purposes that both large and small classes may use them by closing the folding doors across the center of the room?

In addition, include space for other major organizations that your denomination stresses. Your program may not have these organizations at present but without the space you will never have an opportunity to include them in your local program.

Today, the major emphasis in the Sunday school program is on the department and not the individual class. Departments made up of several classes afford a better opportunity for training and grading according

(*Turn to page 54*)



HOWARD B. FOSHEE

Mr. Foshee is Director of Religious Education, First Baptist Church, Durham, North Carolina. He holds degrees from Howard College and Southern Baptist Theological Seminary. He is a regular contributor to national religious magazines and a frequent speaker to assemblies on religious journalism. He did graduate work in journalism at the University of Alabama.

EDUCATION BUILDING, WEST SHORE UNITARIAN CHURCH, CLEVELAND, OHIO

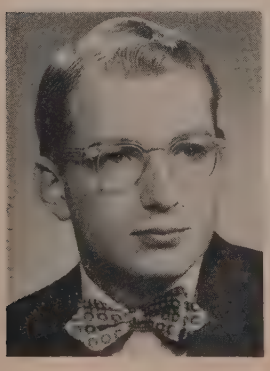
This Church Puts Education First

Edwin A. Lane

This congregation, which is neither large nor wealthy, provides excellent educational housing and program for its youth because the people believe that youth education is the most important work of the church.

THE most important activity in this church is that which is taking place behind me at this moment." With these words, referring to the religious education activities, Dr. Frederick May Eliot, president of the American Unitarian Association, opened his sermon to the congregation of West Shore Unitarian Church of Cleveland, Ohio.

The words may have been new, but the idea was not. The congregation to which President Eliot spoke was crowded, as it is almost every Sunday, into the fellowship hall which serves as temporary quarters for morning worship services. It is the conviction of the congregation that the education program for the children and youth should take precedence over all other activity. Consequently, when the new congregation was organized in 1946, the decision was made to put all available funds into the education building and let the adults worship in temporary facilities until such time as funds to build a sanctuary were available.



EDWIN A. LANE

Mr. Lane is Managing Editor of Church Management. He holds degrees from Wilmington College (Society of Friends) and Drew Theological Seminary (Methodist). Having previously served in the Methodist pastorate, he has also done work with The Society of Friends and with Unitarians. As a member of the Methodist Youth Fellowship, he served as editor of The Fellowshipper, The Ohio Annual Conference MYF newspaper.

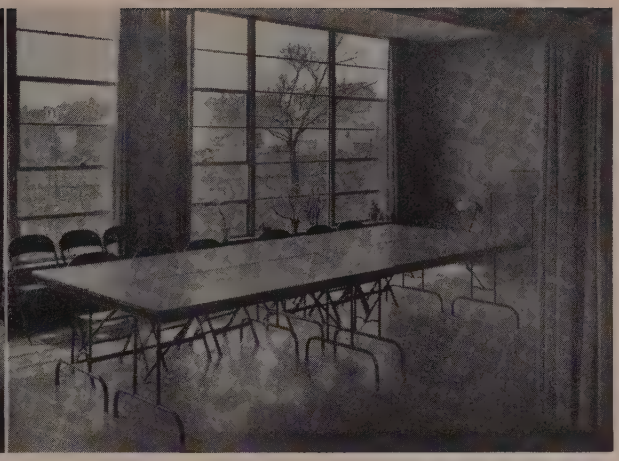
On July 17, 1955, the third ground breaking service was held as the education plant was expanded from the first building in 1952. The increase in enrollment in the religious education school has more than kept pace with the building program, as it has increased from 90 children in September of 1946 to 265 at the present time. And so the education plant grows and the adults wait until the important people in the church are more adequately provided for.

The results of this philosophy that education comes first can be seen not only in the building facilities, but also throughout the total program of the church. When this newly formed church began in 1946 it called Wayne Shuttee as its first minister. The same year, Mrs. Elizabeth Sprague became the Director of Religious Education. A Religious Education Committee was formed, and a dozen prospective teachers met with the minister for a 6-week training program and the church school was underway.

The school operates on a cycle similar to that of the public school, with classes beginning the first Sunday after Labor Day and continuing through the third

Carl Eysenbach Photo

Baker Hall is the fellowship hall used for social events by both adults and youth. It is also used as a temporary sanctuary for morning worship.



Carl Eysenbach Photo

This multi-purpose room is used for youth worship meetings and small assembly groups. Folding partitions divide it into two classrooms when needed.

Sunday in June. In fact, there is a marked resemblance of the total education program to that of the modern public school.

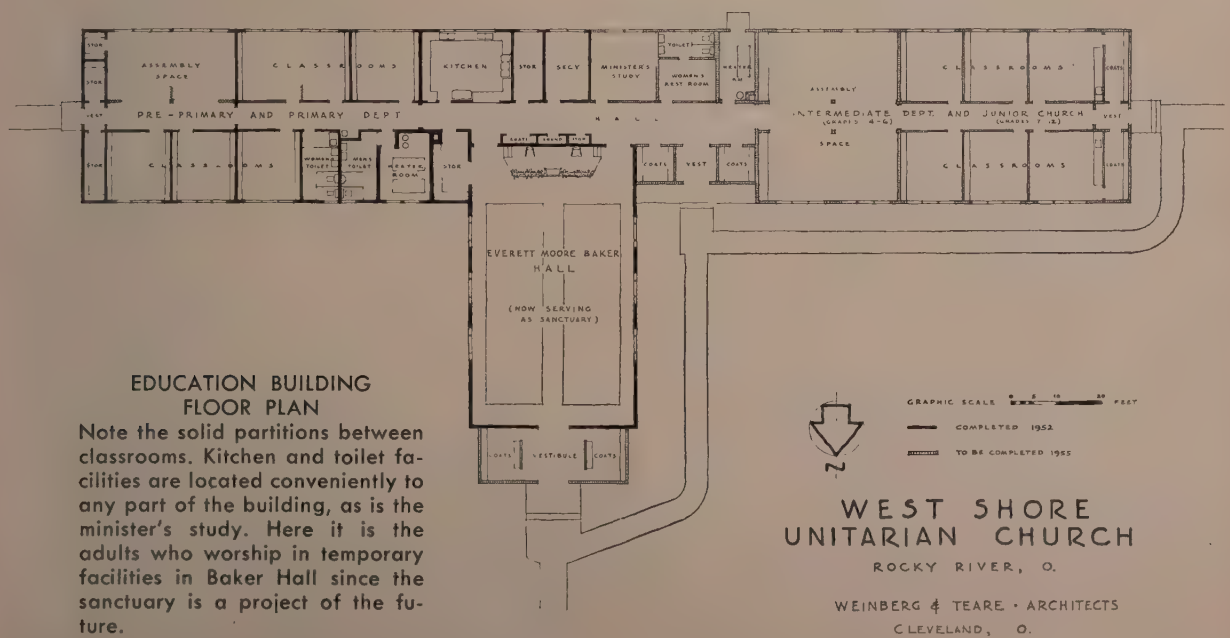
The school is organized into four departments, Preschool, Primary, Intermediate, and Junior Church. Each department has a director who coordinates the activity of the entire department. Each department functions as an independent unit, having its own worship services and class activities apart from the other departments. There are presently eighteen classes, the number having increased steadily from the beginning.

Each department occasionally plans and carries out, with advice and help from the Social Relations Committee, projects which have as their sole aim the experience of service to someone. Such projects have included collecting items for Braemer House in Germany, making favors for various agencies, aiding in redecorating a public day nursery, raising money for the Navaho project, and other similar service activities.

Field trips are an important part of the education program, for they provide the contact that is so necessary between the classroom and the world of problems and events to which the knowledge from the classroom must be applied. One group that was studying man's religions made field trips to attend worship services of several faiths. A shuttle service called "Operation Caravan" was established so that the children of the Intermediate Department might become acquainted with children of their own age at the Karamu Settlement House, an unusual social activity center for Negroes.

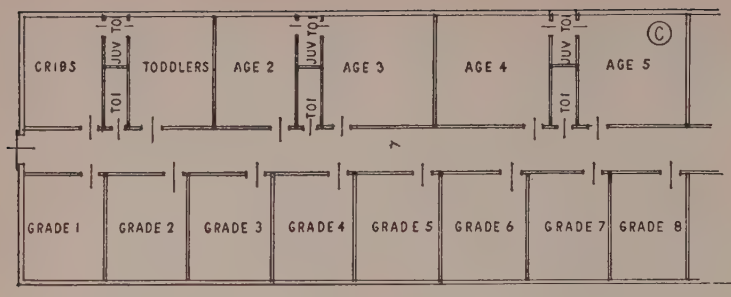
The church school staff and faculty consists of 40

(*Turn to page 46*)



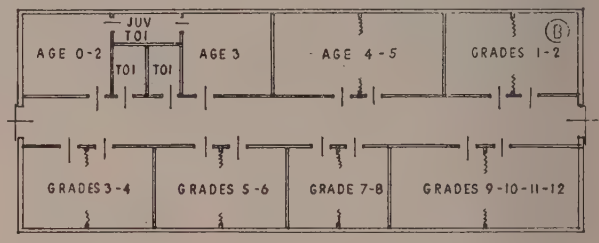
EDUCATION BUILDING
FLOOR PLAN

Note the solid partitions between classrooms. Kitchen and toilet facilities are located conveniently to any part of the building, as is the minister's study. Here it is the adults who worship in temporary facilities in Baker Hall since the sanctuary is a project of the future.



◀ A fairly large graded school without departmental assembly is shown here.

▼ A floor plan showing a suitable arrangement for a school based on two-grade departments.



SOME FUNDAMENTALS FOR

Good Educational Rooms

William H. Leach*

THE tremendous amount of church building during the past decade has established some very definite principles as to what makes a good church building. The departures from the past may seem severe to many. On the other hand the spirit of exploration is to be commended. If God speaks through creative minds he can be successfully worshiped in temples of various concepts and design. Whether the building is traditional or contemporary modern, practice decrees that it should have certain basic features. With the building, itself, these may be a large area of land, building placed close to ground level, stairs no longer necessary for entrance, the altar or communion table at the focal center of worship, and a center aisle, all of which can easily be incorporated in buildings of any period design.

In a similar way church educational rooms are taking definite trends in certain directions. The failure to recognize these may give you a new educational building which will be out of date before you have moved into it.

I speak of an educational building for the reason anyone associated with a new building must appreciate, that even though the entire structure be under one roof, a different type of architecture is required for the educational unit than for that part which houses the worshipers. Note the floor plans displayed here. One does not have to be an artist or designer to see that the educational wing is built from a different pattern. The room for worship, commonly called the nave, may be high; the educational rooms have low ceilings. The worship unit may have stained glass; the educational wing has clear windows. The contrast of the interior is still greater. The educational and social rooms are well lighted, have warm floors, attractive walls, blackboards, coat racks and toilet facilities.

The best pattern for the church school building is a recently constructed public school. Some are but one story in height; some may be two stories, but higher buildings are out. Go inside the school building. Notice the equipment in the kindergarten and early grades. You will notice that informality is replacing the old rigidity. These are all good patterns for the church school rooms.

School Organized by Departments

At one place the church educational building departs from the public schools. While public education is administered on the basis of grades, the church school is organized by departments. Some will recall efforts of a generation ago when leaders sought to have the church schools organized on a grade basis. It did not last very long. Perhaps the reason was that too many churches had very small grades. Out of that system has grown the departmental church school.

It is most important to remember this when planning a church school building. The first essential of organization is that the departments should meet in their own room, surrounded by four solid walls. Many churches of a generation ago offered separate, wall enclosed rooms for each grade. This system of departmentalization goes at it in a different way. Each department should have its own area. If it has wall enclosed rooms within the department for the various grades, that is splendid. But it is better that the classes meet without the individual classrooms than that the department be denied its own enclosed area.

Of just what does the department consist? It varies with denominations and local churches. Here is a traditional arrangement.

* Editor, *Church Management*

Pre-School Groups
Toddlers (Nursery Roll) ages 1½-2
Nursery, aged 3
Kindergarten, ages 4, 5

Primary Department
Grades 1, 2, 3; ages 6, 7, 8

Junior Department
Grades 4, 5, 6; ages 9, 10, 11

Junior High Department
Grades 7, 8, 9; ages 12, 13, 14

Senior High Department
Grades 10, 11, 12; ages 15-20

Young People's Department
Beyond School Age

Adult Department
Ages 22 and up

Some leaders have been questioning during the past few years whether this is the best form of departmental organization. At least one denomination (The Disciples of Christ) is rewriting its lesson material to adapt it to two grades to a department. Where this is done the school ages would be organized as below.

Department 1
Grades 1 & 2

Department 2
Grades 3 & 4

Department 3
Grades 5 & 6

Department 4
Grades 7 & 8

Junior High Department
Grades 9 & 10

Senior High Department
Grades 11 & 12

This kind of department organization seems to fit the needs of the middle sized church school. Very small schools probably fit well into the three-grade department, while large schools may prefer a completely graded arrangement. The two-grade department certainly fills the needs with the average sized schools. As far as building is concerned it simplifies the architecture.

The usual conception of educational departments is that each department must have a place to assemble for worship; then it must have space for classes to meet for study. Today we are trying to supply these within the department walls, getting double use of the room every Sunday. Further multiple use may be secured by having all the social activities of the department meet within the walls. The simplicity of this room for the two-class assembly is illustrated in Exhibit I. The two grades meet for their worship service. When they go into class sessions a flexible partition is pulled across the room and two good sized classrooms are available. The portable partitions are not noiseproof but inasmuch as the department is enclosed in solid walls no one outside the department will be disturbed.

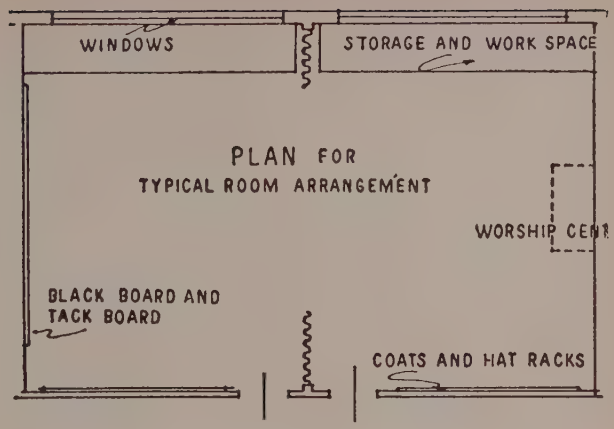


EXHIBIT I

An organizational plan for the two-grade class-assembly room.

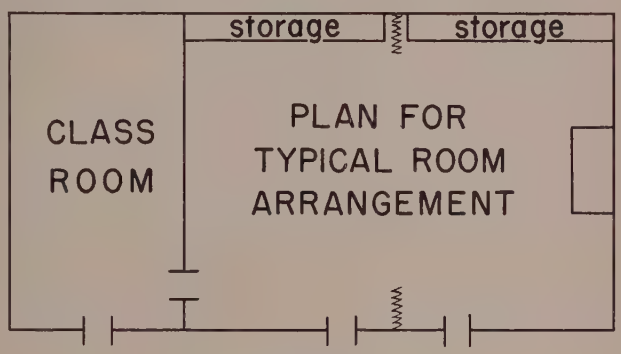


EXHIBIT II

An organizational plan for the three-grade class-assembly room.

When the three-grade department plan is used the same double use is available as shown in the plan in Exhibit II but it is not quite as convenient.

The total uses of this kind of department room have not been fully appreciated. The addition of a Pullman kitchen in one of these rooms equips it for social purposes. Several age groups can be meeting at the same time without disturbing others. This development seems so logical that it is not difficult to prophesy that it will find increasing favor in the newer churches.

Economizing on Assembly Rooms

Not every church can be sold on this new economic method of departmental rooms. They will insist that there be separate assembly rooms for the worship session. A separate assembly space for each department, at present day costs, is an expensive luxury. The rooms would be used about fifteen or twenty minutes only each Sunday. If the church feels it must have such rooms, it is well to try to sell the idea that the assembly periods be staggered. For instance, the primary department and the junior department can use the same room

(*Turn to page 30*)

Building for Education

THE education and administration building of First Baptist Church, Alton, Illinois, dedicated October, 1954, combines many desirable features. Many of these are readily seen in the floor plan below. Others are pointed out by the pastor, Roland E. Turnbull.

On the first floor is a large fellowship hall which will seat 200 persons for dining. Folding partitions enclose a smaller area to make a chapel or to break up the hall into classrooms. At one end of the fellowship hall is a modern kitchen, and at the other is a stage. Table storage is provided adjacent to the hall for convenience in preparing the room for dining use.

Two permanently partitioned classrooms plus those in the fellowship hall provide adequate space for the adult and high school classes.

The ground floor houses the facilities for the nursery, beginner, primary, and junior departments. Each department is enclosed by solid partitions in keeping with good educational building. The primary and junior departments have folding partitions which subdivide the department into separate classrooms when this is desired. A memorial room, approximately the same size as the departments, and two permanently partitioned classrooms are conveniently located to all the departments. Nursery and beginners departments have toilet facilities within the department. Convenient toilet facilities for primary and junior departments are nearby.

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FIRST FLOOR PLAN

Religion in the British Isles

Albert D. Belden*

The most sensational religious event of the past quarter has been the second British crusade of Dr. Billy Graham. It was most fortunate, and a sound Christian action, that his effort was accepted and joined by the Tell Scotland Movement. The latter is definitely more liberal in its theology and outlook than the Graham crusade and it had already gripped the Scottish public. Not since the days of George Whitefield has Scotland seen such crowds waiting personally upon the gospel, and of course the radio and television extension of the total effort brought into the picture such a multitude of hearers as history has never known.

As a summing up let me quote some sentences from the weekly column of the religious columnist of the *Manchester Evening News*. Writing to the title, "The Way to Revival," he says, "You will agree with me in giving heartfelt thanks to God and to this man for a deeply moving and soul-cleansing experience. Nothing on such a magnitude in evangelism as this has been done before.

"It would be a thousand pities if this scale of effort is now allowed to fade away because Billy Graham cannot remain with us. There are other men who could fit into such large scale efforts. We must not let the star-worship of the cinema world invade the religious domain or we run the risk of letting the man cloud the gospel he declares. Let the best talent of the Church now be drawn into a continuous evangelism of the same technique but with a richer content to its gospel."

Proceeding to argue that true religion is not escapism and that men are saved not for their own satisfaction but "to fit into a Kingdom of Souls a Commonwealth of God on earth," he declares "this is the missing note and it is tragic that it should be missing in this greatest evangelistic effort of all time."

The absence of this wider note, "he concludes, "is, however, the promise that there is a greater evangelism to come."

British and Russian Churches

The British Council of Churches invited a representative delegation from the churches in the U.S.S.R. to visit Britian during the first two weeks in July.

The invitation, signed by the Archbishop of Canterbury (President), The Very Reverend Professor J. Pitt-Watson and Mrs. M. B. Ridley (Vice-Presidents), the Bishop of London (Chairman of the Executive), the Reverend Dr. Hugh Martin, C. H., and the Reverend R. D. Say (General Secretary), stated that the churches associated in the Council would greatly value the opportunity of renewing friendly relations and fellowship which such a visit would give.

The invitation was accepted and the members of the delegation which included representatives of the Orthodox Church, the Baptists, and the Lutherans were the guests of the Archbishop of Canterbury at Lambeth Palace, London. They also spent several days in Scotland.

German and Russian Churches

In view of the preceding note it is of interest to record a visit paid by Metropolitan Nikolai as the representative of the Patriarch of Moscow, to the Church of the Rhineland.

At a press conference he described his visit to Germany, following upon the visit of Pastor Martin Niemoller and Dr. Gustav Heinemann to Moscow, as "the third bud of the tree of friendship between German and Russian Christians!" Russian Christians now had a real feeling of respect and love for German Protestants. Once again it had been proved that mutual love of Jesus Christ was the strongest link in the world.

In reply to questions from representatives of the press, Metropolitan Nikolai confirmed that an exchange of theological students in the Soviet Union and in Germany is planned.

When visiting the Protestant Faculty of Theology at the University of Bonn, Metropolitan Nikolai reported that the Moscow Patriarchate was preparing a new edition of the Bible. Professor Iwand (Bonn) proposed that regular information should be exchanged about the theological literature published in the two countries in addition to an exchange of students. It was agreed with the Metropolitan that further details should be prepared by the Foreign Office of the German Church at Frankfurt am Main. The publication of a short history of the German Church struggle from 1933 to 1945

(Turn to page 52)

* Congregational minister, London, England. Author of "Pax Christi," and other volumes.

DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

Priming the Preacher's Pump

David A. MacLennan

Suggestions for relaxation during the August "dog-days" and pointers for returning to the full swing of preaching in September.

August dog-days find most preachers responsive to any apology for idleness. One active Christian worker was asked recently what he intended to do on his vacation this month. Quickly and understandably he answered, "Just sleep!" God ordered life on the basis of what pundits call the principle of alternation: toil and rest, work and leisure.

In a world like this, and in seasons like summer in our Western Hemisphere, we need to be "delivered from the noise of archers in the places of running water." This is the quaint translation of the King James Version of Judges 5:11. (It might provide a text and a setting for a sermon on "Take it Easy.") The 1955 equivalent of the "noise of archers" would include the hum of factory machines, the buzzing of telephones, the clatter of organization wheels, and the dull rumble of routine. Our Lord urged his first followers, "Come away by yourselves to a lonely place, and rest a while." (Mark 6:31) Isolation, rest, true relaxation—these have therapeutic value for the soul as for the body. As an old spiritual directs, we need to "stand right still and steady" ourselves.

Busyness, even in our Lord's service, may have a more deadly result than jangled nerves, frayed tempers, and poisonous fatigue. The Church of Saint Peter can become the Church of Saint Vitus. For the communion of saints we can substitute the commotion of the saints. Instead of going about doing good we may settle for just going about. Agitation and activity—even on behalf of a program—may find us hustling on the periphery instead of digging at the center of the Faith. Look again at Kings I 20:40. In this chapter we have one of the acted parables which delighted Old Testament prophets. Details are not significant. What is worth noting and thinking about is the insistence upon doing the task committed to us by God, and the tragedy of missing it by being busy about other things. This is the point of the sentence, "And as your servant was busy here and there, he was gone." More than one perceptive Christian as seen those words as the possible epitaph of a church—even a prosperous, crowded, highly organized church. Conscientious ministers and laymen can be so busy keeping the organization's machinery operating smoothly, being all things to all people, "implementing" (let's retire that word!) the principles and ideals, that he is gone whom they seek to serve and introduce to persons who know him not. It is hard for us activists to realize that Christianity, as demonstrated in the New Testament, is not primarily activity, essential as activity may be. It is an attitude, a relationship, a commitment to God as he reveals himself and meets us in Jesus Christ.

So in the August days when there is less going on in most churches (less, that is, which is audible and visible), we might hold a few quiet conversations with our gracious Lord. In his presence you and I might raise some relevant questions. What is the one supreme thing in our discipleship? What is the top priority among the objectives? Spreading wholesome ideals or opening the way for the Holy Spirit to make Christian men and Christian women? Formulating sensible views on politics, war, communism, or anything else—or attaining the mind of Christ on such issues?

"Loaf and invite the soul," exhorted Walt Whitman. The counsel is sound. But let's use these fleeting summer days to invite the soul to face the autumn and winter schedule in the light of Christ. In Christ's company we can rearrange those priorities. We can even discover certain emphases we ought to make in the year ahead. If we do, it is unlikely that when we resume full activity in September we shall miss the point or him. Here endeth the lesson! We return you now to your notebook and the book of books.

SERMON SEEDS

September brings Labor Day, Rally Day, and resumption of schooldays—often in the church as well as in the public schools. For the brothers who follow the liturgical calendar, the 13th, 14th, 15th, and 16th Sundays after Trinity. We are back to the grindstone, to the old routine, to whatever it is that is our chief

(*Turn to page 34*)

Butler Buildings Photo

REGIS COLLEGE CHAPEL, DENVER, COLORADO

This 40 x 100 foot Butler rigid frame building has a brick facing which accents the entrance and second floor study. This is one of many possible adaptations.

Pre-Engineered Metal Churches

Gain needed space in a short time at a low cost. These are some of the values in the metal, mass-produced church building

THE phenomenal upsurge of religious activity in recent years has been debated widely in terms of its depth and quality. That there is renewed interest and activity, however, cannot be debated. Joint estimates from the Department of Commerce and the Department of Labor project the figure of 750 million dollars for the construction of religious buildings in 1955. This represents a 26% increase over 1954 construction which was 593 million dollars. The question of how long this boom will continue is discussed in an editorial in this issue.

The immediate picture is one in which church building facilities are being overcrowded as building programs and funds have, in many instances, failed to keep up with the increased activity. The result has been an increase in the development of pre-fabricated, precut, or pre-engineered buildings for churches. These have the advantage of rapid construction which makes the much needed space available in a shorter space of time. They are mass-produced which means substantial savings in material costs. In many instances a large portion of the erection can be done by unskilled volunteer labor from the local congregation which results in additional savings.

The April issue of *Church Management* carried an article on one of these mass-produced buildings. The response to that article leads us to publish this second article with the possibility of others in the future if the need for them is indicated.

The metal building industry came to a vigorous life during World War II as the armed forces realized the potential of such economical and rapidly constructed buildings. Since the close of the war, it has grown until last year it became a 250 million dollar business. In addition to the reasons mentioned above, the shortage of other structural materials and rising labor costs have given the industry added boosts so that last year 10% of all non-residential construction was accounted for by the metal building industry.

The building illustrated on these pages is a pre-

(*Turn to page 29*)

Butler Buildings Photo

REGIS CHAPEL INTERIOR

Note the clear span, with no posts to obstruct vision. The ceiling is finished in acoustical tile, another of the possible adaptations.

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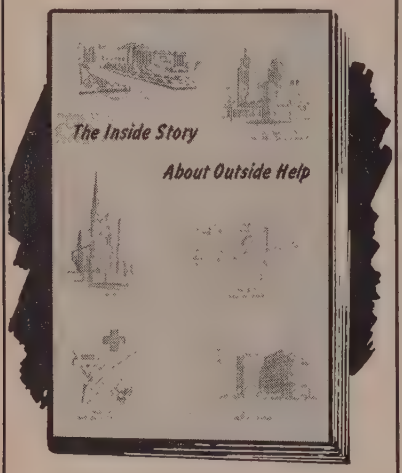

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A Faith for These Days

A Sermon by John Schott*

IT is quite a shock to realize the appalling contrast between the prevailing mood at the turn of the century and today. Fifty years ago the great English philosopher, Herbert Spencer, with his theory of the inevitability of progress, was extremely popular. In the nineteenth century, phenomenal strides had been made in the fields of science and industry; civilization was considered to be on some sort of an escalator speedily being carried to a glorious era when there would be war no more, and when poverty, sickness and want would be erased from the face of the earth.

Since then we have passed through two devastating wars, and now we sit in the shadow of another impending death struggle. An unwholesome pessimism has consequently seized hold of us. For a long time we have been bowing down before the goddess of success. We have gloated in our abundance of things, thinking all the time that we were on the threshold of that new age. But sad to say, even though we in America enjoy the highest standard of living the world has ever known, it seems as though our souls have been shriveling up within us. From a materialistic point of view we appear to be singularly fortunate, and yet to many of us life has lost its meaning and significance. A corroding and degenerating pessimism, if not bitterness, is gnawing at our hearts and, what is much worse, we are becoming as a nation neurotic and hysterical. It certainly is none too flattering to realize that our psychiatrists are overworked, our mental hospitals overcrowded, and our armed forces revealing a higher incident of psychopathic cases than any other country. To many people on the other side of the Atlantic, America is emotionally sick; our alarming increase of murders, juvenile delinquency and divorces, a tacit indication not only of the terrific nervous tension under which we work, but also of an inner weariness and emptiness of spirit. William Faulkner, on his way to Stockholm to accept the Nobel prize, voiced the innermost feeling of many of us. To a group of pressmen in New York City he said, "Man has only one question in mind: 'When will I be blown up?'"

Things, however, are not as bad as they seem, and it is in our young people that one can detect a strong ray of hope. It is so easy to be critical of youth. At times young people are so self-centered in their thinking, so selfish in their conduct, so defiant of the long-established and revered standards of the day, that their parents become unduly disturbed and alarmed, wondering what will become of this world. But it must be remembered that even in ancient days people have looked askance at the youth of the land. No less a person than Homer, the most famous storyteller the world has ever known, was constantly remarking on the degeneracy of the young men of his time when compared with their noble and splendid ancestors. Not so long ago a rock, buried for about three thousand years, was dug up in Egypt. On it was an inscription which claimed that the young men of that time were effete, not at all like the hardy fellows of the good

*Minister, Swarthmore Presbyterian Church, Swarthmore, Pennsylvania.

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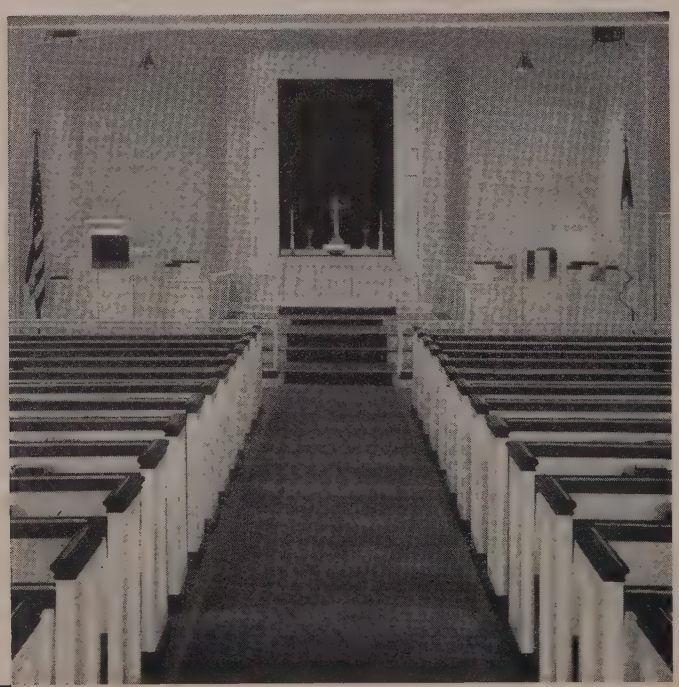

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old days. But in spite of this very general and all too prevalent condemnation of young people, it can unhesitatingly be affirmed that they are much more cosmopolitan and urbane in their thinking than were their parents thirty years ago. More than that, they seem to have a better grasp and awareness of the tremendous problems facing them than do their all too conservative and reactionary mothers and fathers. This fact is very clearly attested by a letter to a minister from the president of the Student Christian Association on the campus of one of the larger eastern colleges for women. In part she said,

> . . . Our college is a place where we all have perfectly respectable ideals and where we all believe heartily in philanthropic work, but where Christ is almost unknown and a definite personal religion simply doesn't exist. Most of the ministers who come to preach to us think that we are very skeptical, and they give us wonderfully intellectual sermons which interest the girls a lot but don't do them any good at all. The fact is we all want to believe something, but we don't know what it is, and no one seems able or ready to help us.

These are, indeed, days which try the souls of men. But we can have confidence in our young people, for with their idealism, their energy, their undimmed vision, and enthusiasm, they are well prepared for the days and years which are ahead. Our hope is that they will hold fast to the gospel of Jesus Christ, realizing that it has a unique relevancy to the problems they will have to face. There are those, of course, who claim that Jesus' message is outmoded, that having lived two thousand years ago in a non-industrial age, he cannot expect to be heard and heeded today. But human nature is the same the world over, and has been the same since creation. Even though Jesus lived in an agricultural age and spoke to people whose mode of living was quite different from our own, yet the Eternal Truths which he voiced then are as

true today as they were so many long years ago. This is why George Bernard Shaw, who was a very severe critic of the Church, did not hesitate in saying, at one time:

> I am no more a Christian than Pilate was or than you are, gentle reader. Yet I am ready to admit that after studying the world of human misery for sixty years, I see no way out of the world's trouble but the way Jesus would have found, had he undertaken the work of a modern, practical statesman.

I

There are three aspects of Jesus' triumphant faith which will, indeed, help all of us over the rough places of life. Above everything else, we must not lose faith in God. All of us have our long moments of doubt, wondering whence we have come, whither we are going, and why we are here. We also see the despair of good men in the face of overwhelming sufferings and sorrows, and we wonder why. But history teaches an inexorable law, namely, "whatsoever a man soweth, that shall he reap." Hitler went about sowing the seeds of hatred. He and his henchmen were vindictive, cruel and bestial. Those who dared to stand in his way were liquidated; he did not tolerate the slightest difference of opinion. His will was the law of the land, and the people had to acquiesce blindly in it. But in time his policy of hatred and oppression could only spell doom and destruction for the German people. Today Communism is rampant. It thrives on lies and misrepresentation. It also is brutal and cruel. Someday there will be a reckoning, for the words of James Anthony Froude, an eminent nineteenth century historian, are as true now as when he wrote them. In one of his books he said,

> History is a voice forever sounding across the centuries the law of right and wrong. Opinions alter, manners change, creeds rise and fall . . . but the moral law is written on the tables of eternity. Injustice and falsehood may be pow-

(*Turn to page 24*)

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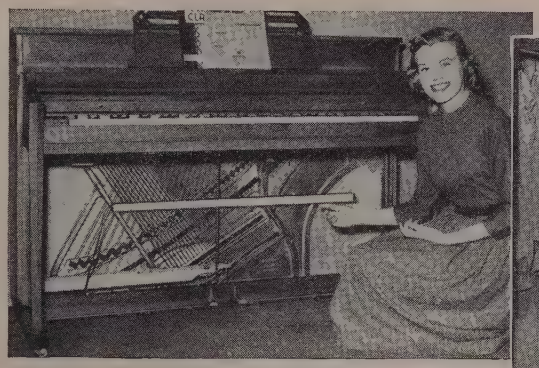

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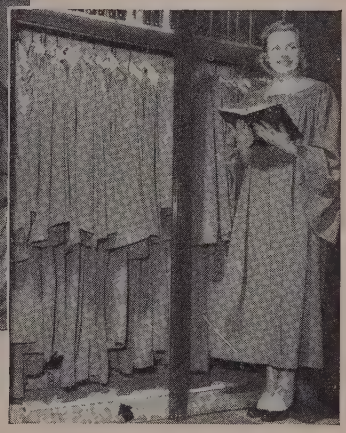

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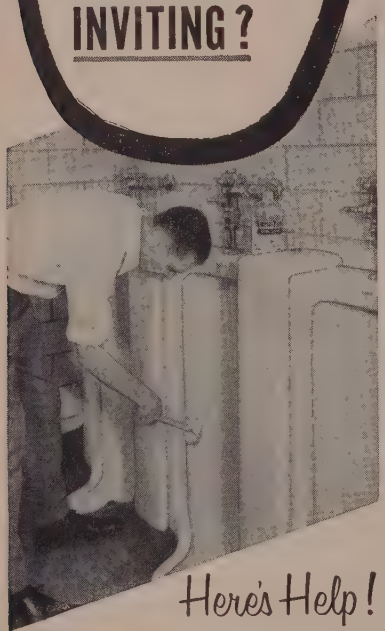

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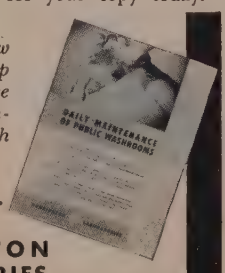

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The Engagement Ring Ceremony

Herbert R. Cederberg*

"PASTOR, isn't there some way in which you can work into our marriage ceremony Bill's replacing my engagement ring on my finger?" Jane asked me during my counselling interview with the young couple.

"Why do you want Bill to do that?" I asked as I sought to learn the reason for Jane's earnest request.

"Pastor, it was a very sacred moment for us when Bill placed the engagement ring on my finger. As you know, our courtship was not a hasty one. We delayed our marriage until Bill returned from the service. It seems so out of place for me, the bride, to pause in the narthex, and then hastily replace the engagement ring on my finger—before greeting our guests," Jane remarked.

During the next several days I studied my marriage ceremony in the light of the request of the bride.

It was at Jane's and Bill's wedding that I first added, as an integral part of the ceremony, the replacement of the engagement ring on the third finger of the left hand of the bride. Since then the replacing of the engagement ring on the bride's finger, by the groom, is an integral part of the ceremony.

My procedure now is as follows:

Just before the processional begins, the bride entrusts her engagement ring to her maid or matron of honor. Immediately upon the completion of the "wedding ring" portion of the ceremony, I turn to the maid or matron of honor, and say, "And, now, may I have the engagement ring, please?"

Holding the engagement ring, as I had done with the wedding ring, I say:

> The engagement ring is the symbol of plighted love; the wedding ring is the symbol of united love. Will you, the bridegroom, replace on the third finger of the left hand of your bride the engagement ring, thereby completing the picture of your love that binds and unites you.

The ceremony then proceeds as usual.

Jane and Bill called me immediately upon their return from their honeymoon and expressed appreciation for the ceremony as I had performed it. Jane said, "It was simply perfect, just the way we wanted it."

Recently, when I performed our daughter's ceremony, her words of approval and commendation climaxed the many statements of praise, when she said, "Daddy, when Bob replaced my engagement ring on my finger it was just the way it should be. Bob placed it on my finger when we sealed our engagement. Bob, also, should replace the engagement ring on my finger just when he did. It was simply perfect, Daddy."

* * *

All normal men agree that good women definitely add to the beauty, the refinement, the art, the moral standards and the spiritual values of life.

* * *

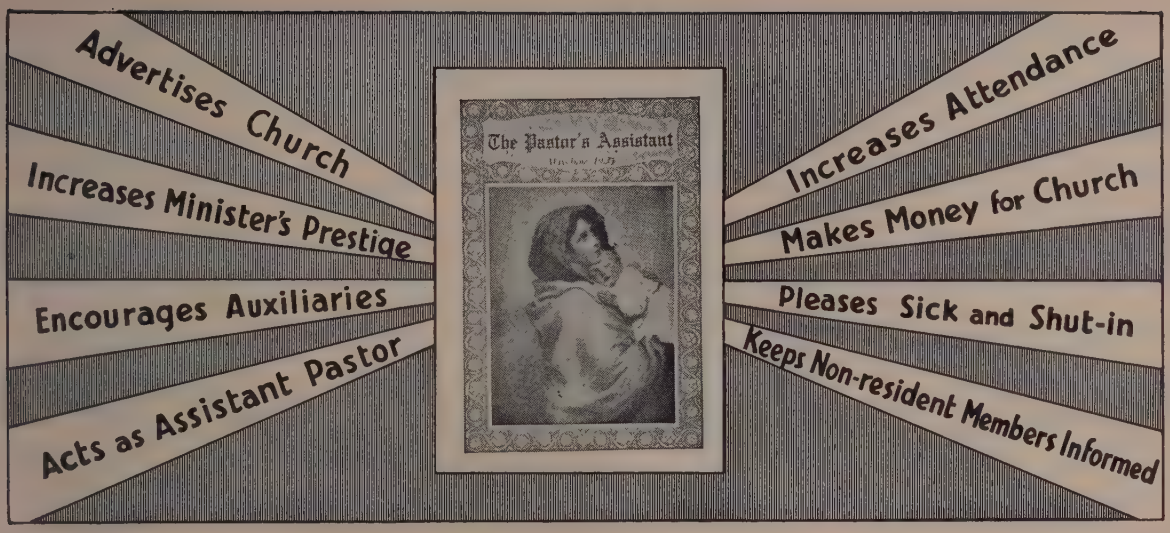
PLAGIARISM

There was a parson had a church
And he had naught to give it;
He opened a book and read off a talk,
"Now go ye all and live it."

The church considered very well
And gave their man a penny;
They asked him for his very own thoughts;
Said he: "I haven't any."

Graham R. Hodges
Ticonderoga, New York

*Minister, The First Baptist Church, Marysville, California.



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A Faith for These Days

(*From page 21*)

erful and long-lived, but doomsday comes to them at last. Only justice and truth endure.

James Russell Lowell has expressed that same thought in those well-known words from his poem "The Present Crisis,"

> Truth forever on the scaffold,
> Wrong forever on the throne,
> Yet that scaffold sways the future,
> and behind the dim unknown,
> Standeth God within the shadows,
> keeping watch above His own.

Such a belief in the eternal goodness and vigilant care of God for all of his children was a firm conviction with Jesus. He never argued with anyone about God; it seemed strange to him that anyone would dare to question the validity of the Creator of life. In fact, so intimate and close a fellowship with God did Jesus enjoy that he at one time said, "I and my Father are one." Thus, on the testimony of history, and especially on the resolute faith of Jesus, the Christian Church has always championed a belief in God, claiming that this is God's world, that he has an undying love for all of his children, and that the processes of history can never end in chaos. Since Jesus walked the Palestinian hills the Church has encountered many dark days, but with an unfaltering voice it has always affirmed an unwavering faith in the power and goodness of God. Phillips Brooks, one of the most effective preachers America has produced, once said these magnificent words which all of us can inscribe in our hearts.

> Here is the last great certainty, be sure of God! By simple loving worship, by continual obedience, by keeping yourself pure even as he is pure, keep close to him, keep close to him. And in the end nothing can overthrow you.

II

We must have faith in God, but we must also have faith in our fellow men. At a time such as this when the

world is in turmoil and catastrophic changes are taking place, a person is often tempted to become very cynical about others, believing that everyone has a price, and that people are motivated solely by selfish purposes. That, of course, is not true, and there are a number of illustrations to refute such a claim.

Alfred E. Stearns, the beloved headmaster for so many years at Phillips-Andover Academy, tells of some students at Yale University who had gone to see a salacious motion picture. The boys had purchased gallery seats and were quietly watching the picture when flames of fire leaped through the flimsy scenery. They immediately dashed for the fire escape and were safely outside the burning building. But when they turned to look inside, they saw a scene of indescribable confusion and horror with helpless women and children being trampled under foot, while stumbling, fear-stricken individuals were slowly barricading the door of escape. The boys immediately stationed themselves at the two sides of the fire escape door, and worked desperately in untangling this pile of human flesh. With almost superhuman strength they kept reaching down to help people to their feet, even lifting children over the heads of others to men waiting outside the door. Some of the men who could not wait their turn, became frantic, and locking arms hurled themselves at the two boys. One of the boys, losing his balance, fell down the fire escape, and was so injured that he had to be rushed to the hospital. But the other lad returned to his post, helping as best he could this struggling mass of humanity. After the theatre had been emptied, he then bravely walked among the falling timbers in search of any stricken individuals. With his clothes aflame, he finally staggered out of the main entrance of the building, still conscious but hardly recognizable. From there he was taken immediately to the college hospital where every effort was made to save his life. To his mother who kept vigil beside his bed he said shortly before he died, "Don't cry, Mother, I have

the old bells had been father and mother to me

Sometimes they chided—sometimes they gave a blessing. But always the bells were there—the voice I needed to hear.

* * *

I hoped for bells again when we built our new church. And now we were told—we couldn't even afford the steeple!

I don't think I've ever felt so disappointed. I sat, hardly listening to the architect finish his report. Then, one word got through to me.

"Flemish," he was saying . . . "great-voiced bells you can install without a masonry tower, without the cost and hazard of upkeep—"

"WHAT!" It popped out. The architect handed me a small brochure. "This tells you about it," he said. "It gives you the equivalent of many tons of hand-cast bells in a new electronic carillon that weighs under a hundred pounds . . ."

I had to interrupt again. "Wait, you said 'Flemish'?"

He nodded at me. "Yes. You, sir, probably remember those reverent old bells—my GI son tells me some are still there. This new Flemish-Master carillon re-produces the rich Flemish bells—the silvery English-type bells—and the music of tubular chimes as well—all in one instrument!"

The committee discussion went on, enthusiastic and hopeful now. But my thoughts were far away. *The voice would not be still in our time!*

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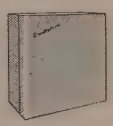

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no regrets." And then with a distinct note of pride in his quavering voice, he added, "Anyway, Mother, I think I was the last to leave the theatre alive."

Here is another story about college students whom some people are prone to label selfish and irresponsible. One icy day a car full of students at Syracuse University went into a bad skid and struck a pole, killing one of the riders and leaving another in a very serious condition. This unfortunate girl was gradually bleeding to death from internal hemorrhages, and what made matters much worse, needed a type of blood which appeared only in one person out of a hundred. An appeal soon went out to the students of the university, and the next day a thousand young people formed a line for blocks around the hospital in a concerted effort to give whatever help they could.

In recent years a number of churches have sponsored displaced persons from the concentration camps of Europe. To say the least, it has been a most challenging and rewarding work. These greatly afflicted people have lost everything, their native land, their friends, their money and their homes, and they have come to these shores in the hope of getting a fresh start. It is surprising that they are not steeped in bitterness and vindictiveness even though they have suffered the slings and arrows of outrageous fortune. Instead, one is overwhelmed by their sincere appreciation and gratitude for everything. What an inspiration it is to see these people, who have suffered greatly, still facing life unafraid. Henley's famous lines immediately flash into a person's mind:

> Out of the night that covers me,
> Black as the pit from pole to pole,
> I thank whatever gods there be
> For my unconquerable soul.
>
> In the fell clutch of circumstance
> I have not winced or cried aloud:
> Under the bludgeoning of Chance
> My head is bloody, but unbowed.

It is so easy to be cynical, to question, yea, even scoff at the motives

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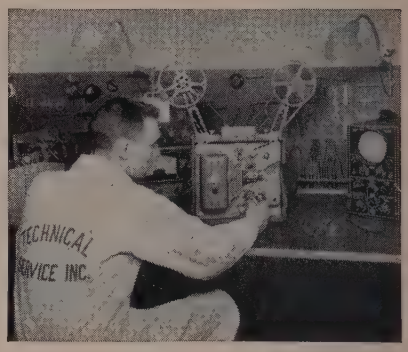

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of others. But we must not forget that Jesus had a high conception of his fellow men. He often reminded his listeners of their divine origin, of their infinite possibilities, of their spiritual nature, and of their supreme worth in the sight of God. It is so easy to taint one's soul by thinking the worst of people. Much better is it to detect the heroic in others, and never lose faith in one's fellow men.

III

Our Saviour has taught us not only to have faith in God, and to have faith in our fellow men, but also to have faith in ourselves. There are, of course, a host of older people who believe that such a suggestion is unnecessary; to their way of thinking young people already have a far too conceited idea of their importance. To say the least, they seem brazen and egotistical, not hesitating for a minute to express their opinions on any subject of the day. Their arrogance, self-assertiveness and domineering spirit are offensive to older people. But one must remember that during adolescence it is just natural for them to be overly critical, ever questioning the wisdom of their parents. The chances are, however, that they, like all the generations before them, will outgrow this stage. Mark Twain's words are very pertinent. "When I was twenty," said the great humorist, "I thought my father was the stupidest man I had ever known. When I was thirty, I was amazed at what the old man had learned in the past ten years."

Much of this brazen self-assertiveness on the part of our young people is sheer whistling in the dark. They are not too sure of themselves and so try to cover up their uncertainty by being bold and outspoken. One is reminded of a daughter who once said to her father, "Dad, I can always tell when you think your argument is weak." The father, considering this very valuable information to possess, asked his daughter to explain herself. "You always give yourself away," she said. "Whenever you know your arguments are weak, you start hollering." That is, of course, true of young people. A lot of their braggadocia is a clear revelation of their uncertainty, their confused thinking, or perhaps a determined effort to conceal their real nature. Dr. Gilkey, in one of his books, tells of a young man, who at the close of a class period came to him and said, "Professor, you think I'm hard-boiled, don't you?" "Yes," he replied, "I've thought that about you ever since your freshman year." "Well, I'm not hard-boiled at all," affirmed the lad. "That's only a pose I put on when I entered college for fear people would find what interests me most." He then went on to admit that he was deeply religious, and that he was constantly seeking an awareness of God, which he found, not in the reading of the Bible nor in church services, but in listening to great music. "Then," he added, "I leave this old world behind."

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faith in ourselves for we are children of God and therefore of infinite worth in his sight. All of us are baffled and bewildered by the present turn of events; none of us can see clearly. The world is in flux, and we do not know what the morrow has in store for us. But young people have a priceless possession which the world desperately needs—they have youth, idealism, courage and hope. John Mason Brown in one of his books claims that the tragedy of the world is that children grow up and become adults. We know what he means for the world is too much with us. With the coming and the going of the years our ideals grow dim, disillusionment steals over us, we lower our moral standards, and we compromise with our principles.

Some years ago a speaker, in addressing a mixed audience of young and old, made a spirited appeal for nobler living, higher thinking, and the motivation of one's life by the principles of honor, justice and truth. It was very apparent to the speaker that many of the older people were restless and were beginning to scoff at him. Raising his hands aloft he cried out with great earnestness: "I am not speaking to the older generation. The mind of the older generation has broken down. I make my appeal to youth, and youth will hear and answer it."

In the midst of these uncertain days young people can take to heart Saint Paul's challenging words: "Watch ye, stand fast in the faith, quit you like men, be strong." With Christ as their master and guide they should never lose faith in God, in their fellow men, and in themselves, for the world today stands desperately in need of their high idealism, their unwavering courage, their invincible hope and their undimmed vision.

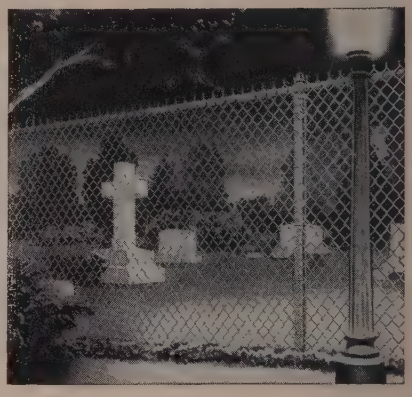
* * *

WICKED MAN

A wicked man is he who sits
And snores out loud in church;
Or else allows a coin to drop
And then gets down to search.

Graham R. Hodges
Ticonderoga, New York

DAY & NIGHT



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Pre-Engineered Metal Churches

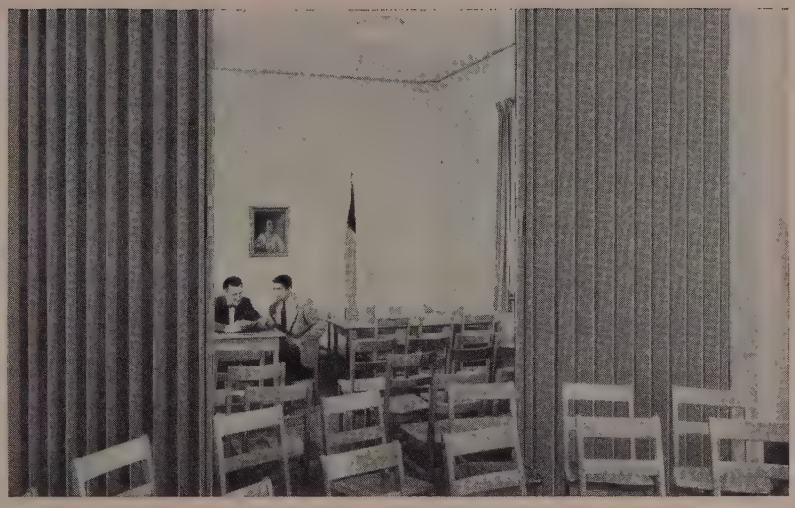
(*From page 17*)

engineered structure; that is, the parts are designed on a standardized basis and manufactured by mass-production. This particular manufacturer is able to supply a line of 512 different combinations from the standardized materials. A contractor or architect can adapt and style a building to fit a variety of needs and functions from the basic framework. The result is a financial saving through standardization and mass-production but at the same time a retention of flexibility and variety in design.

The pre-cut structure is bolted together which simplifies construction and eliminates expensive field welding, cutting and fitting. The roof is attached with drive-fast rivets which are secured with blows from an ordinary hammer. These features make rapid construction possible, and also make it possible for the local congregation to supply much of the construction labor. With this type of construction, expansion, modification, or even a complete movement of the building can be achieved without special tools and equipment.

Of special interest to churches is the fact that the rigid frame construction makes it possible to construct a building up to 70 feet wide with a clear span, no columns or other supports to obstruct the vision. The fireproof structure can also be built to nearly any height required, fitted with doors and windows as needed, and offers many possibilities for both interior and exterior decoration. Multiple units can be built to bring an almost unlimited amount of floor space under one roof. Translucent plastic panels which are interchangeable with the standard metal panels are available, and can be bolted anywhere as a skylight or a window. Insulation is accomplished simply by laying strips of fiberglass insulation between the metal skin of the building and the rigid frame.

For further information on these buildings, write *Church Management.*



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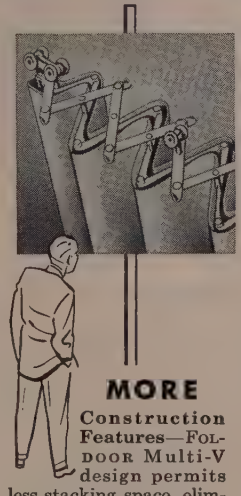

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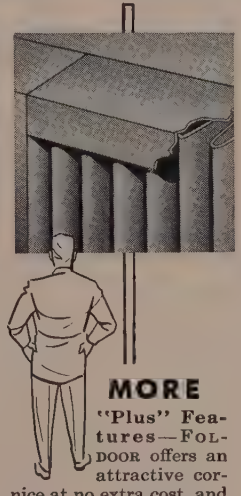

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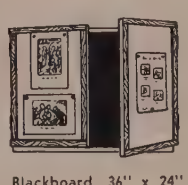

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Good Educational Rooms

(From page 13)

if one department opens its work with the assembly while the second holds its worship services at the close of the session. If, by chance, the church has two school sessions, this will mean four usages of each double purpose room each Sunday. That begins to make sense.

There is a tendency today for the larger schools to by-pass the departmental system entirely and organize by grades. The worship session and the instruction session are held in the one classroom. With this has come the trend to larger classes. In the junior and senior groups classes of twenty-five to thirty certainly are acceptable.

Orderly Arrangement of Space

The first principle stated above is that each department shall have its own space. The second principle is close to the first. That is that the department rooms must be so arranged in the proper order in a building that administration is easy. The little children should have the areas nearest to the church. If a tower joins the educational unit with the worship unit, the nursery and kindergarten should be located so the parents may conveniently place their children in the proper rooms before going to the service.

After the little children have been placed, arrange the other departments in order by age groups. Let the primary follow the kindergarten, the junior follow the primary, etc. The younger children should be on the ground floor; the older age departments may have their location on the second floor.

These two principles are seriously violated in many of the present day churches. We find that the classes in the same department may meet in different parts of the building. It is not unusual to find two grades of the junior department meeting in the dining room while the third grade is meeting in the choir loft.

For a generation our educational leaders have been discussing and writing for the departmental school,

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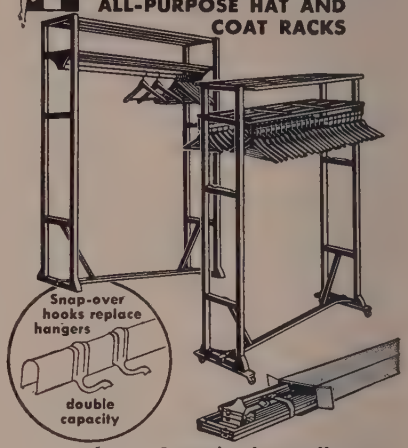

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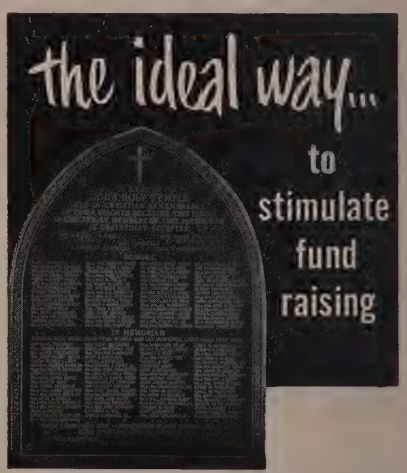

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yet the arrangement of the building has limited the administration of the school. It is necessary that this limitation be removed in the new buildings of today.

The third requisite for a good educational building is that each department shall have adequate floor space and equipment for the best work. After giving a dozen pretty little children a basement room 10′ x 10′, it will come as a shock to many that educational authors will insist that twelve kindergarten children need a room 10′ x 25′ or 10′ x 30′. This same amount of space, twenty-five to thirty square feet per child, is also needed for the nursery and primary departments.

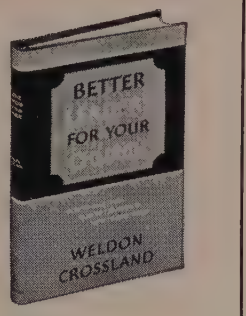
The juniors may work with a little less, say fifteen to twenty square feet per child; the junior high still less. When we get to the adult classes, the mature individuals who can do all of their classwork by sitting in one chair, the amount needed is about ten square feet per person.

Thus the modern authorities would reduce the old-time reasoning of churches. For generations we have given the adults the largest space, next the youths; the little children got least of all.

I think that a warning is due here, however. This larger floor area is entirely unnecessary unless the leaders of children plan to use it. I recently saw a new educational building which used these figures for the kindergarten. Yet the children were all seated around two tables at one end of the room. That school had gained space but was not qualified to use it. Program must go with space.

Equipment

Equipment varies with the age groups. Toilet facilities and furnishings should be based on the group ages. If the nursery accepts babies under fifteen to eighteen months, there will be need of cribs, mattresses, linens, pads, bottle warmers, play pens, a rocking chair for the leader, and a place for caring for the wraps. In all of the children's departments there should be warm, clean floors. Carpets are desirable if the church has the resources for the



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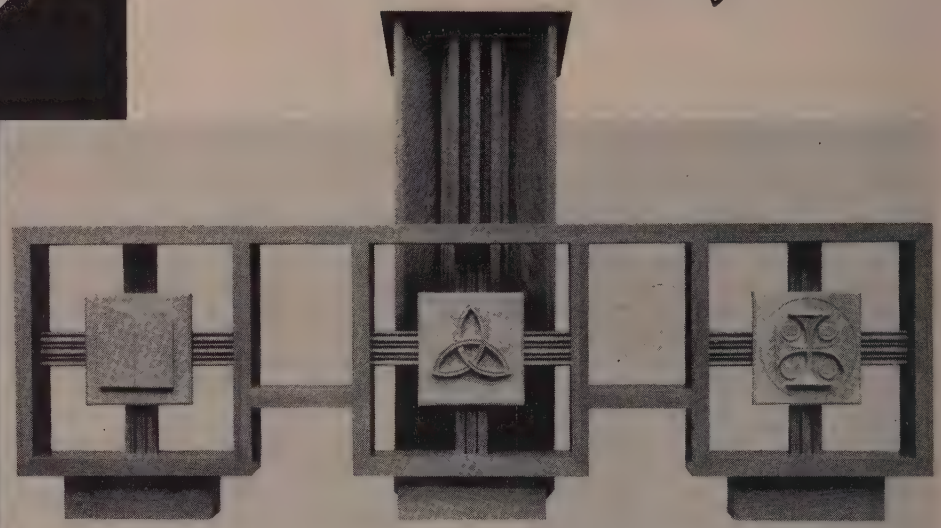

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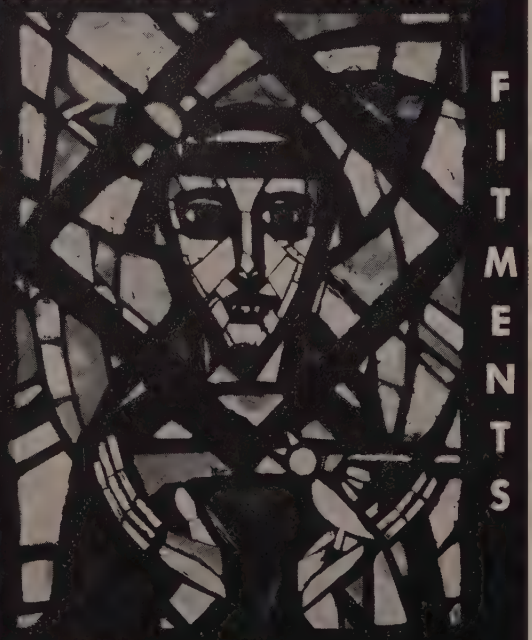

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necessary cleaning of such carpets or rugs. If carpets are not available a good rubber or plastic tile is recommended.

In the toddlers' department (from 15-18 months up to three years) there should be a place where they can hang their clothes. Toys are needed in both of these children's departments. For the little ones, washable dolls and animals; for the toddlers, sand boxes, slides, trains, climbers, rocking horses, educational blocks, etc.

In the kindergarten the use of tables will begin to appear. But here no children are expected to spend the entire session in chairs. Playwork and handwork have their place.

Blackboards and book shelves will first be seen in the primary department. Chairs will be graded for the age group. The seating height of chairs for first and second grade should be eleven or twelve inches; tables, twenty-two inches; for the third grade select chairs of fourteen inches and tables of twenty-four inches.

The junior department should be equipped with sixteen-inch chairs. A worship center may be placed in the primary; it is essential in the junior.

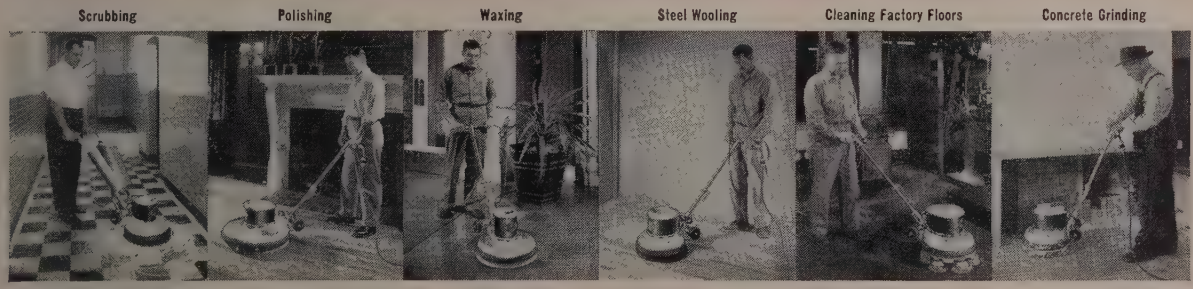
And so on through the various departments. Every department needs easy access to toilet facilities and the children from each department should have exit directly into a corridor making it unnecessary to pass through other departments. It is necessary that each age group in the church feel that it has its own area. These department rooms can be used not alone for classes but also for the social activities of the groups. Multiple use is the keynote in the modern educational building.

When we reach the high school age a different room arrangement may be desirable. The youth lounge which combines classroom with social room fits well into the youth program. When equipped with a kitchenette the lounge can house most of the youth activities.

In addition to the youth lounge a church parlor is needed in most churches. I prefer to call this a church parlor rather than a ladies' parlor as it should not be the property of any one group. It can well be the room for the meetings of the ladies' groups, take care of small wedding receptions, and it should be made available to other groups requiring a touch of comfort in their meetings. This room may be the luxury room of the church and must be equipped for preparing lunches and snacks.

None of these smaller lounges can take the place of the main dining room and kitchen. The dining room is an essential in most churches. Keeping the multiple use idea, the dining room can double as a social room for larger parties and receptions. With a stage at one end it is suitable for dramas and entertainments.

This use puts the kitchen and dining room in the area of education as well as Christian fellowship.



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Priming the Preacher's Pump

(*From page 16*)

occupation during the major section of the year. Back to pedestrian days, down to earth—the latter phrase suggests our first September sermon.

(1) *Down to Earth.* Acts 12:8. "And the angel said to him, 'Dress yourself and put on your sandals.'" Introduction: Life's disconcerting habit of throwing us from the heights to the plains. God leads us to the summit only to thrust us down into the valley where need waits, e.g. Peter and the Transfiguration experience. Summer conference and camp hours of inspiration, then back to the books and the chores for the teen-ager—and his parents. So it was during Peter's escape from prison as vividly related in Acts 12. To have the chains miraculously struck from his wrists and then to hear the mundane command to get dressed and be sure to tie your shoes was like being called from a marriage ceremony to answer the telephone.

(A) Linking the fact of God with the commonplace duties of life is characteristic of the religion of revelation. Of course Christ's primary gift is the breaking of "the power of canceled sin;" he sets the prisoner free. He also gives grace to accomplish the transfer from vision to practice. He enables the disciple to "skirmish with each small unimportant thing." Despise the frequently dull discipline of everyday jobs and we miss the meaning and glory of the gospel. "Fill the water pots," "Go wash in the pool of Siloam," said the Lord of life. "Take up thy bed and walk"—could anything be more commonplace? "Dress your self and lace your shoes," said the heavenly liberator to the apostle.

(B) Our Lord himself accepted this test and subjected himself to this kind of discipline. Consider Matthew's report of the sequel to the master's hilltop teaching hour. "When he was come down from the mountain" he confronted a leper. "I will," said Jesus, "Be thou clean." From the high politics of God's

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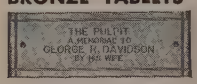

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kingdom he moves to the parochial. From the heights he comes to the lower levels where men and women are hurt, and he experiences their deep sense of need. This is where we find him today. If he came not down from the mountain "to heal these hearts of pain," to transact God's business where the humblest citizen lives, would his gospel be good news for common folk? If our Lord met this test and demonstrated this kind of religion, we too must accept his grace to come "down to earth." After the angel opens locked doors there are shoes to be tied, old roads to be traveled, the duty lying nearest us to be tackled. Of course we grow tired of the old routine. "O for the wings of a dove, or even of a small plane!" we sigh or even pray. And then comes the deeper insight of a picturesque preacher of an earlier day. Said Father Stanton, "If God gave us all we asked for, I should think we should most of us be in hell by this time." Henry van Dyke's lines are apposite:

> Every task, however simple, sets the soul
> that does it free;
> Every deed of love and mercy, done to man
> is done to Me . . .

(C) You could deal with the fact that Peter found assurance that his experience was no dream when he obeyed the simple directive. He found that in coming down to earth's humble assignments the master had come and called for him. "I come in little things, saith the Lord." In his parable of the pounds, Jesus put on the nobleman's lips a word which authorized or King James version translates, "Occupy till I come." Literally it may mean, "Get busy and keep busy until I return." (The RSV favors a different reading). It is like our Lord to say some such word. Some years ago when the original company of *Green Pastures* was playing in New York City, Mr. Wesley Hill, the actor who played Gabriel in that remarkable play, was killed by a taxicab. The event stirred the blasé city as few things could do. Mr. Richard B. Harrison, famous player and fine Christian layman

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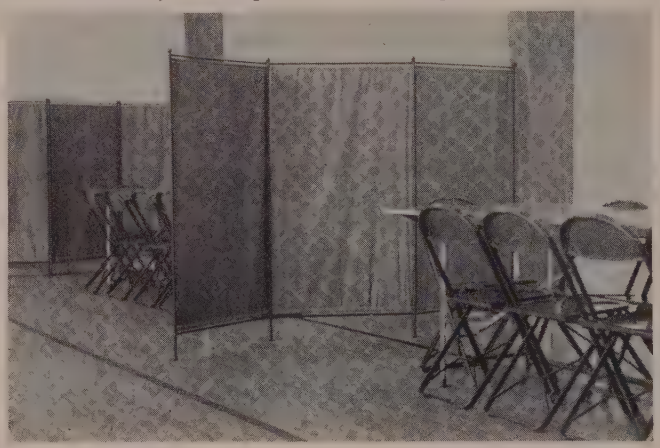

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who played the "Lawd," joined the other members of the cast at the funeral chapel. As they looked on the silent form of their friend, Mr. Harrison spoke the line he had so often said to his friend, "Now, Gabe, you look after things till we come." And the other actors, looking at Gabriel's unmoving lips, made his usual reply, "O. K., Lawd."

(2) *Hearing Aids.* Wherever the source of this sermon suggestion, it derives ultimately from the New Testament. "He that hath ears let him hear!" must have been said by our Lord more often than the gospels report. When the Old Testament prophets gave their preview of God's golden age they included among the messianic gifts restoration of hearing. "Then the ears of the deaf shall be unstopped." (Isaiah 35:5). When Jesus sought to convince the puzzled John the Baptist that the Christ had indeed come, he cited as conclusive proof the fact that "the deaf hear" (Matthew 11:5). This healing of the deaf has poignant appeal today. It is estimated that between 10 and 20 millions of North Americans suffer from impaired hearing. Many specialists think that fifty percent of us hear imperfectly. But much more distressing are those with normal physical hearing who are spiritually and morally deaf. This leads to Mark's description of one of the divine physician's open air clinics as recorded in Mark 7:34-37. Here are one preacher's main points:

(A) God himself must sigh as he observes our unnecessary spiritual deafness. Here is our father's world, vocal with melody and meaning. Yet only to the listening ears of the saint or poet "All nature sings, and round him rings the music of the spheres." So many go through this glorious world as if a color film was being shown without the sound track.

(B) The Lord Jesus Christ is the supreme otologist, the specialist who furnishes hearing aids to those whose spirits are dulled for one reason or another. He makes us hear overtones "on the other side of silence." How? By attuning our souls to the maker of all things harmon-

ious and beautiful.

> Lord, I was deaf: I could not hear
> The thrilling music of thy voice;
> And now I hear thee and rejoice,
> And all thine uttered words are dear.

Carlyle, uncommonly blue even for the dour Scot, once complained, "Oh, that God would speak to us as he spoke to men of olden time!" But by the Holy Spirit God does speak—through scripture, enlightened conscience, history's events, nature, the living Lord. Insulation against noise is a boon to city-dwellers, but insulation against hearing the "still sad music of humanity" is disastrous.

(C) Only as we train ourselves through creative silence, through disciplined attentiveness to God's voice, can we have deep understanding and joy in this mysterious and marvelous world. As Joan of Lorraine said in Maxwell Anderson's play of that name, "up to the end my voices will speak to me." "Be still and know that I am God" saith the one who speaks in the voice of gentle stillness. If you can find a copy of Christopher Morley's *Private Enterprise* the verses will prove useful in this sermon. Consider the closing words:

> If unimpassioned silence we might find
> (if ever) what the Author had in mind.

Recall John's account of what the multitude heard when God spoke. Some said that "it had thundered; others said: an angel hath spoken. Jesus said, Father."

> Where one heard thunder, and one saw flame,
> I only know He named my name.

What do you hear? The death rattle of our civilization, our culture, or the birth-pangs of a new day? The roar of a purposeless machine or the murmur of God's kingdom coming without clamor or violence? Are you listening?

(3) *Take Care of Yourself.* Sounds like the solicitude of an overcautious parent or friend. Certainly "take care" has all but replaced "goodbye" (God-be-with-ye), "so long," "be seeing you." It even runs—in our region—a close second to "take it easy." Admittedly the admonition can be sub-Christian. Life is found by those who throw it away for Christ's sake and the gospel's. When the self makes its health and welfare the top priority the self itself deteriorates, may even disintegrate. But the essence of the Christian life is not self-annihilation. Not long ago in a country church I sang a hymn which in its fourth verse had us singing—not too heartily—"Make this poor self grow less and less." Is it right or Christian to pray for that progressive extinction of the personality God has given and whose growth is one of his chief concerns? Does not Christ say to every man and every woman, "take care of your self?" Luke tells us that at their Last Supper together our Lord turned to Simon Peter and said in effect, "Simon, Simon, take care of yourself." (Luke 22:31, 32). "I have prayed for you that you may not lose your faith. Yes, when you have turned back to me, you must strengthen these brothers of yours." (J. B. Phillips translation). There

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is such a thing as Christian self-realization. "Thou shalt love thyself" can be more than indefensible egotism. Is there a message here on the Christian importance of taking care of the self that we may have a self worth investing in other selves and worth offering as a sacrifice to God? (Romans 12:1). How do you take Christian care of yourself?

Here are some directives: (A) Find your self by knowing yourself as a child of God in the making. One psychologist paraphrased Jesus' tremendous saying in this way, "He that loses his life on a lower level of development will find it on a higher level." I think I see something useful in that paraphrase.

(B) Deny your self in its individualistic demands for first place, for security, for domination.

(C) Accept your self, in your limitations, your weaknesses and strengths. In his autobiography, Professor George Herbert Palmer of Harvard wrote, "Now it is foolish to sit lamenting over what one has not. The wisdom of life is to accept whatever comes and extract power from it." This was the man who in his youth was deeply discouraged about his life, for he was handicapped by physical weakness. His college president, Tucker of Dartmouth, advised him to ignore his defects and make himself spiritually robust enough "to carry them off." Dr. Palmer must have found power somewhere to do it; he lived to be 91 years of age and lived creatively.

(D) The final Christian wisdom is, expose your self to the highest, which is to keep yourself constantly in Christ's company. Said Saint Augustine, "We are our loves." We become like that which we habitually admire. To practice his presence we must pray genuinely and often. We must keep our appointment with him in his house, at his table, on the work-project he asks us to join. An acquaintance twitted an old man who had been truly converted, "Well, Sam, I hear you've got the mastery of the devil." "No, sir," replied Sam, "but I've got the master of the devil for my friend." Christ enables us to reintegrate our lives with God's life-changing forces of love. We take care of our selves when we put our selves in the care and at the service of the master of the death-dealing forces. Then we can help him strengthen our companions.

(4) *The Divine Hide-and-Seek.* Text, Isaiah 45:15. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Introduction: a question—have you ever felt that in this universe a cosmic game of hide-and-seek is being played? Few need to be persuaded that God exists, that this complex system is not a thing of happenstance. Yet we are unable to see God, to apprehend, to touch him. To many, God is so obscure, so vague, so hidden, that for all life-affecting purposes he might as well not exist.

(A) God came out of hiding, so to speak, nineteen centuries ago, and for the brief lifetime of the Son of his love, unveiled himself. Yet during that self-revelation, Christ said that in a little while he would not be seen. True, the loving and trusting child of God has moments when God seems very near, a presence beside us, a hand near that beckons and upholds. Yet easily the circumstances shift, the vision passes.

> He hides himself so wondrously
> As if there were no God;
> He is least seen when all the powers
> Of ill are most abroad.

This is a paradox of the life of the spirit: God hides himself from us even while he discloses himself to us. So it is with Isaiah in the 45th chapter. This is part of the comfort of such an insight. We may have unbreakable confidence, certitude that God is, that he is the creator, sustainer, and redeemer of the universe, and of our lives. Yet because we are human, finite creatures, we can never be granted indisputable proof that he is all that Christian experience claims him to be. We are sure and not sure. "Eye hath not seen nor ear heard . . . now we see as in a mirror darkly . . . now we know in part . . . verily thou art a God that hidest thyself. . . ." As A. E. Whitham, of shining memory, wrote in his *Pastures of the Presence,* there is something in this revealed religion of Christ that is "secretive, elusive, hidden; something incalculable, more

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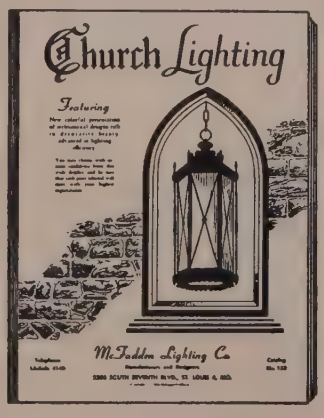

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suggestive than direct, impossible to handle as a snowflake or the perfume of a flower, . . . a thing without edges because without bounds, dark with depth, or blinding with excess of light; simple to know, but mysterious to understand; sure, but not plain."

Each preacher handling this theme may find himself in deep waters, but the venture will be worthwhile. God is so much greater than anything we can say about him. Each preacher will develop the sermon in his own way. But two major divisions seem clear:

(A) God is, and God is the father of the Lord Jesus Christ. Under this heading we may cite some cogent reasons for this certitude of faith.

(B) God hides himself. Could he do otherwise and be God? Could he reveal himself clearly to our "naked sight" and not utterly overwhelm us? No man can see God and live. Does he not hide himself for love of us? We must learn to trust where we cannot see. But he has revealed sufficient of himself for us to grasp and rejoice. He hides himself in one sense that he may perfect us, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Verily thou art a God that hidest thyself, O God of Israel, the Saviour. . . ." The Saviour because thou hidest thyself.

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Recently Dr. Ralph W. Sockman quoted our old friend, the late Harris E. Kirk of Franklin Street Church, Baltimore. Dr. Kirk held strongly that a minister should let his mind lie fallow for at least one month a year, allowing it to take in whatever falls on it. "I have tried," continues our much-loved New York preacher, "to follow his advice during the summer months. On my vacations I read the books which I enjoy and which I have been too busy to devour during the winter." Wisely Dr. Sockman takes a mixed grill for his literary diet, "some biographies, some travel books, some theological treatises, some fiction, yes, even

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some mystery stories," of which our gifted preacher says as you and I could also say, "while I seldom find seed thoughts or sermon themes in detective stories, I do in most other books. Hence I carry a pad and bring back from a summer's reading perhaps a hundred seminal ideas." He confesses that of the collected ideas only a small fraction germinate, grow, and bear fruit. Here are some books, theological treatises mostly, which I think will prove productive to the man who with fallow mind lets the seeds drop where they may.

The Living Faith by Lloyd C. Douglas, Houghton Mifflin Co., Boston, 1955. $3.75. Thirty sermons are in this interesting collection. Some of the treatment is necessarily dated; Los Angeles in 1928 is not the same place as Los Angeles in 1955. Nor is Akron in 1926 speaking quite the same language, or being disturbed or complacent about quite the same conditions as it may be in this year of grace. But in Los Angeles, Akron, and Montreal, human beings today as then will find Douglas' insights fresh and his deceptively gentle attacks on sacred cows needed and inspiring. Douglas was a preacher. Unconventional, liberal when it took courage to be so, he was primarily Biblical—with a difference. He knew that imagination was God's gift to the preacher, and God had given him an uncommonly rich imagination. Not every page of this anthology will prove equally provocative or stimulating to every reader, but more than one page will yield a sprightly insight and a gleam of truth for Christian living. A reader with the homiletical instinct will enjoy uncovering ideas which provided motivation and plot for subsequent best-selling novels.

Frank C. Laubach's *Channels of Spiritual Power,* (Fleming H. Revell Co., 1955. $2.50) and Helen Smith (Mrs. Sam) Shoemaker's *The Secret of Effective Prayer* (Fleming H. Revell Co., 1955. $2.00) are both practical tool kits for spiritual engineering. Bishop Austin Pardue describes Mrs. Shoemaker as a "spiritual activist." She has successfully organized prayer groups in her

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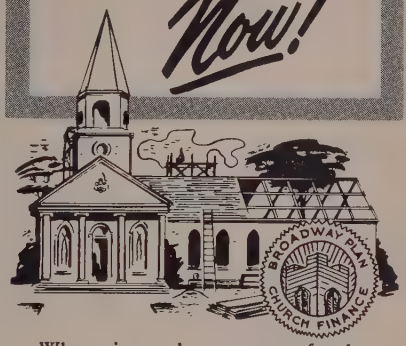

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husband's parish. This "dynamic woman of vast energy," to quote the Bishop again, can teach other women how to make prayer more meaningful. Dr. Laubach's name and his own incredibly effective global mission will move many to read anything he writes. This book is heralded as his greatest publication, an epitome of his Christian faith and spirit. More than one pastor who reads it will find sermon titles jumping at him: God the Bridge Builder, Saints Get Blocked, Too!, Breaking the Log Jam, How to Pray for Others, Prayer is a Radio Hookup—these are chapter titles with verve and suggestiveness. And what is written under them will help even parsons to unblock some of the channels for God's power to get through.

Two other books need to be mentioned and commended. One is as interesting as well-written fiction: *Blinded Eagle* by H. C. Whitley. (S.C.M. Press, Alex R. Allenson, Inc., Chicago). This is the biography of one of the strange religious geniuses of the nineteenth century, Edward Irving, founder of the Catholic Apostolic Church. Dr. Whitley was born within this rapidly disappearing branch of Christ's church. He is now the gifted senior minister of Saint Giles' Cathedral, Edinburgh, where I heard him preach on a wintry February evening. Dr. Whitley, who did a doctoral dissertation on Irving, has entitled this briefer study "an introduction to the life and teaching of Irving." The ten concluding pages—an introductory anthology—are extremely readable and uncommonly pungent.

Meatiest of all the books in this little bundle is *Christian Theology: An Ecumenical Approach* by Walter Marshall Horton. (Harper & Brothers, New York). The author's reputation for authoritative discussion of contemporary theological movements and emphases, his lucid style, and the relevance of the theme make this a book worth buying and eminently worth reading in the year's fallow season. The author's method and the plan of his book make a reading of it the nearest thing to a refresher course in system-

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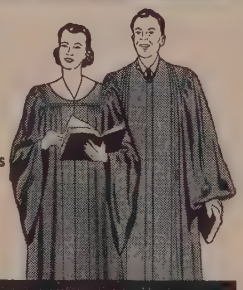

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"Be of no school; give heed to none of their rules and canons. Take thy liberty, be fettered by no times, accommodate no man's conveniency, spare no man's prejudice, yield to no man's inclinations, though thou should scatter all thy friends, and rejoice all thine enemies. Preach the gospel; not the gospel of the last age or of this age, but the everlasting Gospel; not Christ crucified merely, but Christ risen; not Christ risen merely, but Christ present in the Spirit; and Christ to be again present in person."—Edward Irving, Ordination Charge, 1827. Quoted in *Blinded Eagle* pp. 59-60.

* * *

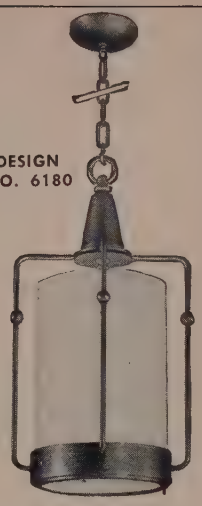
If Catholics need to be made aware of the danger of idolatry in the veneration of the Virgin and the Saints, Protestants need to be made aware of the danger of reverting, though fear of idolatry, to a bare, austere Old Testament piety, in which the joyful New Testament sense of "God with us" would be lost.—Walter M. Horton, *Christian Theology: An Ecumenical Approach*, pp. 202-203.

* * *

Make your investments so secretly that nobody knows. . . . Your Father will know. You will have a secret between you. It will give you the kind of intimacy you desire with your Father. Then—go to Him in secret, and ask for what you want—and see what happens. . . . He is able to keep that which they have committed unto Him—against the day when there shall be no need for secrets—and all God's purposes shall be made plain.—Lloyd C. Douglas, Montreal, 1930, *The Living Faith*, p. 268.

JEST FOR THE PARSON

Heard in Alma, Michigan—"What's the difference between an old fashioned Roman and a 'bebop' one?" "I give up." "The old fashioned one says, 'Father, I have sinned' when he goes to Confession. The bebop penitent (?) says, "Dig me, Father, I've goofed."



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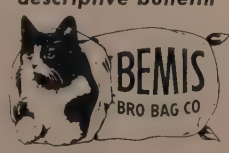

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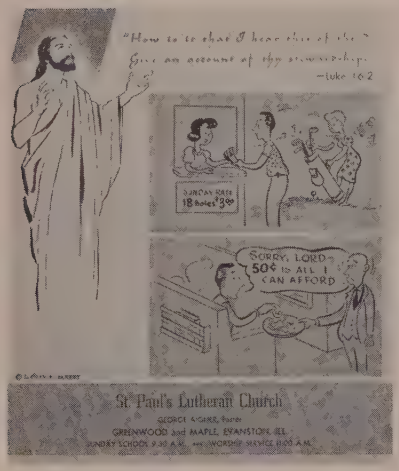


STEWARDSHIP AND ATTENDANCE AIDS

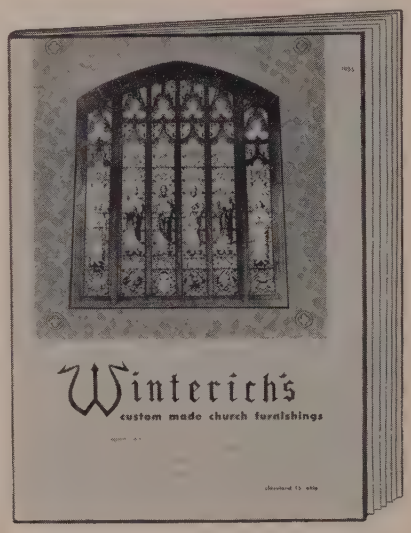
Humorous little cartoons designed to prick the conscience of those who make excuse for not attending or giving to the church are announced by Parish Promotion Aids. Effective, but not offensive, these are available in either flat sheets or as folded mailing cards ready for addressing, with church name and mailing permit printed on the outside. Stewardship aid is illustrated above. No. 8551.

ADDRESSOGRAPH MACHINE

A new portable Addressograph machine, Model 30, is announced by Addressograph-Multigraph Corporation. The machine uses the Addressograph metal plate and a new style carbon ribbon. Plates stay clean because the back of the ribbon is specially processed. No. 8552.

FREE FILM ON BELLS

A new 16mm. sound color film, "Mission of the Bells" is available for loan without charge from Schulmerich Carillons, Inc. Narrated by Milton Cross, the film tells the story of the influence of bells on the life of man, from the earliest crude forms to the modern Carillonic Bells. The camera also makes a tour through the Schulmerich factory to show construction, tuning, and testing of the modern bell, and carries its audience to many places where the bells are performing their "Mission." No. 8553.



CHURCH FURNISHINGS BROCHURE

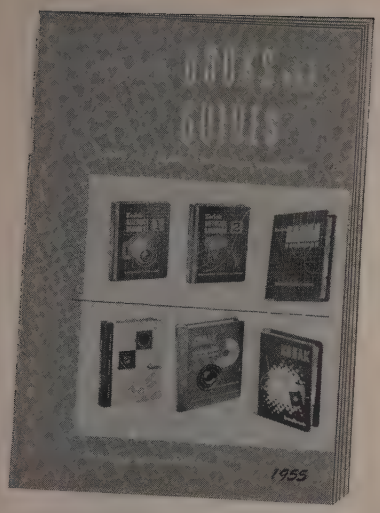
An attractive 8-page brochure describing and illustrating their line of custom made church furnishings is offered by John W. Winterich & Associates, Inc. The brochure describes the service available and illustrates samples of Winterich's work in stained glass, church lighting, custom wood work, decorating and murals, marble and mosaics, sculpture, metal ware, and church seating. No. 8554.

HIGH-GLOSS NON-SLIP FLOOR WAX

Wear resistance tests, shown above, indicate unusual wear resistance for Super Westwax, claims the manufacturer, West Disinfecting Company. It dries to a high-gloss finish without buffing or polishing, and is listed by Underwriters' Laboratories, Inc. as an anti-slip floor maintenance product, an important factor in church floor maintenance. No. 8555.

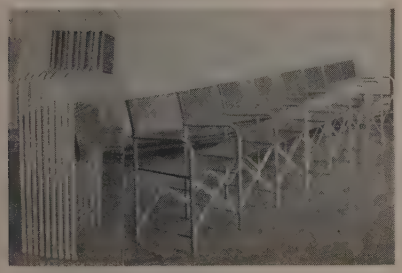
FUNCTIONAL FABRICS

A variety of uses and applications are possible with the new Dura-Decor Functional Fabrics produced by the Duracote Corporation. These fire resistant fabrics are supported with a core of fiberglass. They are available with both sides the same color or in different colors. Said to be ideal for curtain applications, the rear buffer curtains can be decorated, as illustrated, in water colors —then washed off for a scene change whenever desired. No. 8556.



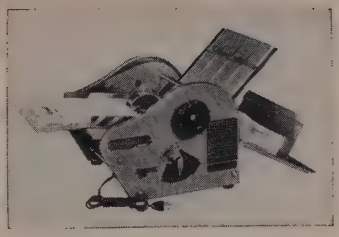
"KODAK BOOKS AND GUIDES"

A newly revised edition of "Kodak Books and Guides," describing the many Eastman publications which are available, can now be secured at no cost from Eastman Kodak Company. Among the listings are the Kodak Reference Handbooks; elementary and advanced booklets on photographic techniques; charts, guides, etc. for uses in and out of the darkroom; plus 14 books which are available through Kodak dealers. No. 8557.



ACCORDIAN SEATING UNITS

The new Colapso aluminum accordian chairs will convert open floor space into an auditorium seating 500 persons in less than 20 minutes, according to the manufacturer, Nathan Straus-Duparquet, Inc. Chairs are available in any size unit from 1 to 8 seats. A single sitting unit weighs 4¾ pounds. When not in use, the units simply fold together like an accordian. Seat and back covers are of duck or of plastic coated duck, and can be removed for cleaning or replacement with no tools. No. 8558.



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SECTIONAL DIVIDERS

These panels, manufactured by South Gate Iron Works, can be used in many ways. The minimum size section consists of 3 panels, each 30″ wide by 60″ high. As many panels as desired can be added to make larger dividers. The quality drill material is easily removed from the black tubular steel frames when cleaning is needed. A 3-panel unit weighs only 12 pounds and takes up little storage space. No. 85510.

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TO CHURCH MANAGEMENT

This Church Puts Education First

(*From page 11*)

persons at the present time, all of which are paid token amounts. Each teacher is selected on the basis of training or other background which especially qualifies them for a teaching position. Every new teacher, whether regular or substitute, is required to take a teacher training course where methods and techniques are taught and where orientation into the work of the religious education program of the church is accomplished.

The teacher works out a lesson plan for each session of the class, and this is submitted to the Director of Religious Education along with comments regarding the progress of each class session. Progress reports for each child are prepared by the teacher to indicate to the parents how their child is growing in his adjustment to his classmates, in his acceptance of responsibility, and in his thinking.

At the beginning of the year a list of resource personnel is given to each teacher. Each of these persons is an expert in some specialized field such as music, art, psychology, education, etc. In addition to these persons, there are committees available to assist the teacher in the preparation of materials and supplies for the classes.

The faculty and staff meet each month with the Director, Mrs. Roberta Julian, for the purpose of exchanging ideas, evaluating work, and seeking new insights into their overall task. The Religious Education Committee meets at least once a month, and is given the responsibility of formulating the policies of the church school. Leaders of the worship services meet monthly, heads of the departments meet bimonthly, and each department head meets bimonthly with the teachers in the department. Faculty members are kept further informed by a monthly faculty news letter which keeps them posted on new ideas and coming events.

Some of the teaching material used is that which is prepared by the denominational headquarters. However, a Curriculum Committee meets often and at length to write new courses for various age levels. The high level maintained in curriculum materials is astounding. In going through some of the materials for faculty guidance, I felt as though I were back in seminary looking over the professor's outline for a course in philosophy, social ethics, or systematic theology. A choral speaking script on the Universal Declaration of Human Rights has been written by a member of the Religious Education Committee, presented before UNESCO, and translated into several languages.

Each class is visited several times a year by persons outside the faculty who evaluate the curriculum and techniques of teaching. The evaluators are persons who are teaching in public school and have training in the field of education. Junior Church youth also evaluate their own classes at the end of the year. This helps the faculty and Religious Education Committee to determine whether the techniques and materials being used are meeting the needs of the children at each level of their development.

Every effort is made to integrate the parents' interest and activity into the area covered by religious education. In addition to the progress report made to the parents of each child, a Parents' Bulletin is issued three times a year to keep the parents informed as to the activity which is taking place. Parent-faculty meetings are planned throughout the year in order that the child may benefit from the working together of the adults who help him to grow. Further integration of the family into the total program is achieved through the adult education courses each year on subjects of child and adult psychology.

The Junior Church has a Junior Board of Trustees, similar to the adult Board of the church. The young people elect the representatives and the officers from each of the six classes in the department. This Junior Board, in consultation with the department head, plans the worship services for the Junior

Church and governs its affairs.

Regular attendance is encouraged, but through the technique of interest carryover from one session to the next rather than by awards or external pressures. The effectiveness of the method can be seen in the fact that one girl has not missed a Sunday in seven years. Two others have not missed in four years. Many others have missed only a few times over a period of years. Even the preschool children are so intent on getting into the classroom that mothers must be quick if they are to get little coats off the child and on the hooks outside the room.

An important factor in the success of this church school is its flexibility. There is no set method of education and no set curriculum which must be followed. With the personnel and building facilities that are in operation, the education program moves smoothly and efficiently into new areas when the many cross evaluations indicate the changing needs and atmospheres of the children.

Here is an unusual education program. Its success is not due to the size of the congregation, for the adult membership totals less than 500. Nor is it due to the wealth of the congregation, for the total budget is not impressive, although the fact that over $30 per child is put into the education program and facilities each year is impressive. The success of the program is primarily due to the fact that the prevailing philosophy of the church is one which puts education first.

Charity will not only save us from evil speaking, but also from misunderstandings and implying wrong motives to our neighbors, and refusing to believe evil reports until shown to be positive truths.

* * *

The simplicity of childlike faith means faith and hope, courage and guidance, in all relation to the heavenly father.

* * *

When man comes to have faith in God as the creator of all things, he ceases to see the world as an arena where men are fighting for control, and that he must get into the fight to get his share; rather he sees the world as a trust committed to him and his fellows to be used for the good of all.

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Integration of Christian Fellowship

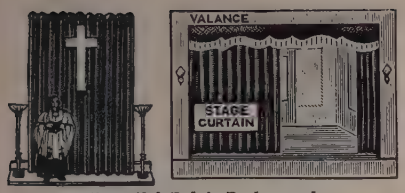
(From page 5)

home, work, recreation, social life, everything, in God as Christ told them of God, a new kind of God, a God of forgiveness and love, and not a harsh judge, a way of life and a God who promised immortality, and demonstrated it in the resurrection of Christ. That was the way. They developed certain practices, like baptism, the Lord's Supper, which at the first they celebrated at every meal, certain kinds of common prayer, the singing of hymns, and the election of officers and leaders and those to take care of the poor among them. They were so filled up with the way that they had to be missionaries for it and spread it to everyone they could, risking their lives for it and facing martyrdom for it. This was the way. And you can test whether or not we are a part of the Church by asking how much we follow the way.

Then there is another manner of speaking of the followers of Christ, a very suggestive idea. They spoke of themselves as the "people who had received mercy." Time and again Paul and others say, "We who have received mercy," and this was identical in their minds with the Church. What does this mean? This means that every person who meets God face to face is thrown into a frenzy of guilt because of all that he has done wrong and failed to do right in the past. He knows how he deserves punishment. But now he knows a God who does not punish, but looks upon him in love and forgiveness, gives him his mercy, and sets him on a new path. It means that those who are outside the Church do not know this mercy of God and so can not be at peace with themselves, are obsessed by guilt and fearful of punishment in this world and the next, and miss all the joy of those who have received mercy. The Church, then, is the people who have received mercy. This takes away all church pride, makes humility and gratitude the heart of our spirit, and fills us with compassion for those who do not know this mercy, and sends us out to bring them in where they can find the joy that we have.

Looked at this way, the Church takes on a new dimension. It is a human response to something which God has given. We are followers of the way, and the people who have received mercy. But the way and the mercy are God's, not ours. So the Church is not ours, but God's. And we find ourselves in it because of God's gift. And if we really see the Church like this, it makes a great difference in the way we think of our own church, which is really a section of the Church, insofar as it partakes of the true spirit of the Church, insofar as we see ourselves as followers of the way, and a people who have received mercy. If it doesn't partake of that spirit, then it is just a building, a club, a society.

But if we think of ourselves as followers of the way, and as a people who have received mercy, how do we conduct ourselves as a church? What should our church program be like, if we act like followers of the way and a people who have re-received mercy? We have developed certain habits and customs, certain hours of worship and meeting. Maybe they are in line with the way, and maybe they aren't. Ralph Waldo Emerson gave up the ministry because he said he couldn't bring himself to pray every Sunday morning at eleven o'clock. I have my own personal ideas about Emerson, that he got off on a tangent and ended up with no religion. But there is something in what he says. Our habits may be habits and nothing more. And particularly when we are building and financing a new improvement and expansion of our structure, and thinking of what more we can do with it than we could do before we had it, it's good for us to re-examine what we do here and to see if it befits followers of the way. I'd like, then to outline what I dream of as a full church program, a kind of ideal master plan for us to shoot for. Please keep in mind that it is only one man's dream and will have to be modified a thousand times along the way, if we should ever get anywhere near it. And also please keep in mind that I make no criticism of the past, knowing that we have done



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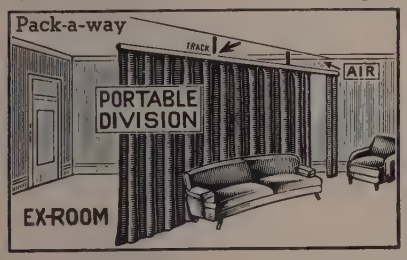

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the best that we knew how with what we had up to now. Many things were impossible before because of lack of facilities, and now they will be possible. What is such a program?

First of all: religious education. It takes on a new definition when looked at deeply. It is training people, or rather, helping people to help each other, in the way, the way the thorough Christian understands God, the mercy and hope that God gives him, and the way the thorough Christian lives his life, along with other Christians and along with non-Christians. Christian education involves us all. We usually think of it in terms of children. And there has always been a debate between those who think it is better to train the adults, who will in turn influence their children, and those who think that the adults are past changing, and you'd better just give up on them and work with the children. More likely the solution is to work with both at the same time, and to work best through the best teaching unit of all, the family. Until recently, Sunday school lessons were prepared by grades. They took all the material they thought the child should know before he got through, and distributed it through the Sunday school ages, at the best possible age level. This system is based on the theory that you give up on the adults and work only with the children.

More recently, several denominations, including our own, are doing it on a different system. They think half an hour a week with the child gets nowhere, and more must be done at home, as a family. So they plan the lessons vertically, with the same general subject all through the school each quarter, including a book for parents. Thus children of different ages and their parents are supposed to work on the lessons at home, with grace at table and different family projects, planned along the family line. This is just being brought to completion, and during next year's Sunday school season, September to June, a number of selected schools throughout the country are being selected as experi-

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* * *

From a Letter

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Marvin E. Kausler, Minister,
The First Presbyterian-Congregational Church
Ashland, Wisconsin.

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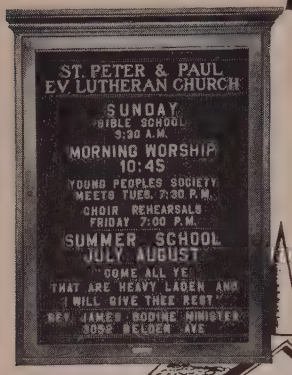

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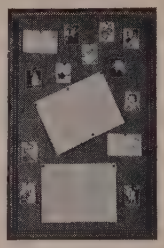

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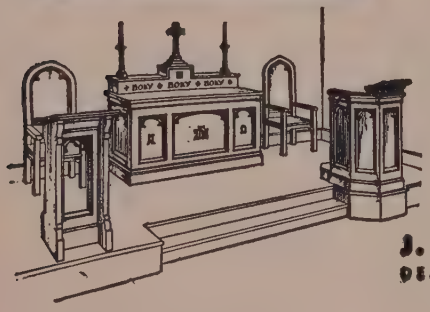

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mental stations to help work out and improve this program.

Our church school is going to be one of these experimental stations. To become one, we have agreed to work the system to the hilt, to work for complete cooperation in each home where there are children, get the literature in each home, and write up reports of our experience. In exchange, we will be visited during the year by some of our national leaders and will be sent information about how other experimental schools are going. This we think is especially appropriate because we will be working in new facilities, and with a double session of our school, where this kind of thing can be better done. For now families can come to the church and church school together, and go home together, and we can be much more a family church. The minister also has to promise to gear his sermons into the themes under study each quarter. And this the minister is most anxious to do.

Since the second World War, everyone is impressed with the necessity of doing a much better job at Christian education than we have ever done before. Once it was all right to hold classes in one or another corner of the sanctuary or gymnasium while a lot of other classes were going on. It really wasn't so very important. We had the feeling that our whole society was already pretty Christian, and we needed only to give a little acquaintance with the Bible. But suddenly we see that this isn't so, that Christian education is the most important thing in the world for our children and young people, that we can't do it too thoroughly or too well, and that we can't have too good facilities or equipment. So now we have gone all out for it, and have here in our own church the facilities to do it and do it right. And we will do well to keep in mind always its main purpose, to train people, probably best by families, to discover the way, the way of Christians with themselves, their God, and each other.

Secondly, worship, the seeking together of an experience of God's

presence. We once thought this could be done quite casually, while gardening or on the golf course. This we now realize is much too optimistic. We need to do it more seriously, or it will get away from us, to do it with the best possible leadership, with the best possible surroundings, and with each other, putting into it the very best that we have. This we try to do here, and we have the testimony of a great many that this is the high point of the week for religious seekers. Our new facilities enable us to make our worship more effective. By our double service system, made possible by our new building, families can come to the church together, and so we make our worship available to more people. We can give people a better choice of times, depending upon their plans for the day. We have a beautiful chapel in which small groups can worship, and where children and young people can cultivate their ability to seek God together, along with others of their own age and experience. We have rooms with worship centers where even the tiniest children, who worship so naturally and spontaneously, if given half a chance, can learn to live close to God. Our ambition is not for bigness. We can get too big, and there are disadvantages to being too big. But we can't escape our responsibility to the people who live right around us, to have room for them, and then to woo them here where they can be among the people who have received mercy.

My dream goes on from there: the finest Christian education program, the finest kind of worship experience for all ages. I dream of all kinds of study groups in the church, groups coming to the minister, or studying quite independently, meeting weekly for different kinds of religious or Bible study, women's groups, men's groups, mixed groups. In our church in Akron, a group of sixty men meets together every week for a breakfast on a weekday for a certain kind of basic Bible study. Others meet for study of prayer methods, social questions, family life cultivation, any number of things. I dream of a church where everyone is in some kind of study group, and where the groups we already have become so anxious to learn that they take up serious study. We have the facilities for this now, and I dream of its being almost a daily thing here.

My dream includes many activities for our older people, of a religious but also of a social and recreational and creative nature. We have the rooms for this, and some leadership has already been offered. This will be getting under way quite soon. There are other groups which are not thoroughly covered by church activities at present, and which should be covered: more for couples than are now covered, more for youth of different ages, some sort of men's fellowship, on a totally new and different level.

It is because of excitement at the possibilities that are now ours with our new and expanded quarters, and because we would hate to have our budget so tied down by a long term debt with a heavy burden of interest going on and on so that we couldn't expand our program as we should, that we have decided together to see if we can finance adequately our new building. This we will try to do through a campaign which begins on next Sunday, May first. One hundred and seventy-five people have committed themselves to the campaign. In the most general terms, we are asking people to look at the pledges they have made for the present period, and which come to a close this coming September, to continue them on two more years beginning in September. This will cover at least our minimum needs, and finish the building clear of debt. We hope to dedicate that way in September.

Our purpose is to serve our people and our community better. That's why we are here. We are here to serve. We are the people of the way, and those who have received mercy. We find this experience so wonderful, and so much more than we deserve, that we are impelled to share it with others. And for this we throw in our lot together, and try to make our church a true part of the living Church of Christ.

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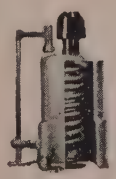
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Religion in the British Isles

(*From page 15*)

by Dr. Niemoller was also suggested.

Archbishop of York

On the advice of his doctor, the Archbishop of York, Dr. Cyril Garbett, has cancelled all engagements for ten days and is resting at his home at Bishopthorpe Palace, York.

Dr. Garbett, who, at the age of 80, has just added to his many overseas journeys and missions with an air trip to Palestine to meet the Bishop of Jerusalem, was said in a statement from Bishopsthorpe Palace on Sunday to have "found the journey more demanding on his energy than he had expected." He was unable to take part in the Greater Teeside Missions on Saturday, but hopes to be able to undertake the heavy program of duties which has been planned for this summer.

Dr. Garbett's untiring energy in all the work he has undertaken since his transfer to York has won admiration even far beyond the Church of England, and many will wish him a speedy recovery to health and strength.

The May Meetings

The assemblies of the Free Churches have been more remarkable for attendance this year than perhaps ever before.

At least 3,000 people were present at the first meeting of the Assembly of the Congregational Union of England and Wales held at Westminster Chapel, London, early in the month, and the subsequent occasions were little less remarkable.

The Valedictory Service of Dr. Leslie E. Cooke, who leaves the Secretaryship of the denomination to become the Associate General Secretary of World Council of Churches in Geneva, was a great occasion. Present at the meeting were R. D. Say, secretary of the British Council of Churches, Francis House, Head of Religious Broadcasting, Dr. Harris, Secretary, Free Church Federal Council and Dr. Visser t'Hooft concluded the occasion by preaching on John 11:51.

The British Churches and the Hydrogen Bomb

It is a matter for bitter disappointment to great numbers of British Church men and women that the Church Assemblies, Anglican and Free Church, have not felt able to protest against the manufacture and proposed usage of "weapons of mass destruction!" All the resolutions have followed rather sheepishly one main pattern, namely, they denounce these weapons as "contrary to the purpose of God and the mind of Christ," to use the Congregational phrase, but they do not call upon the British government to discontinue their manufacture, nor upon Christians to oppose their use. This is not an issue between pacifists and non-pacifists. One does not need to be a pacifist to want to be alive, or to see civilization endure, for another seven years. It is felt that here a very serious failure of preparatory Christian State-craft becomes apparent.

While the Evanston call for the prohibition of these weapons was not an invitation to the churches of any one nation to call for unilateral action, nevertheless, for the churches involved at Evanston to return to their nations and by their silence acquiesce in an arms race of atomic weapons, surely lets Evanston down badly. The churches of America and Britain could have challenged the Russian church to a simultaneous refusal to support the manufacture of these weapons by their respective governments. Had they done so they would have secured together the moral leadership of both East and West, and placed the masses of Asia, and Europe, forever in their debt.

These are no days for churches to be too timid to implement their readings of the will of God and the mind of Christ. If the hydrogen bomb falls, anywhere in the world, Christianity will be set back a millenium.

A New Anglican Province

The new Anglican Province of

Central Africa was formally inaugurated at a magnificent ceremony in Salisbury (Rhodesia) Cathedral last Sunday morning by the Archbishop of Canterbury, the Most Reverend Geoffrey Fisher, and the Archbishop of Capetown, the Most Reverend G. H. Clayton.

The Archbishop of Canterbury relinquished his metropolitan jurisdiction over the dioceses of Northern Rhodesia and Nyasaland while the Archbishop of Capetown relinquished jurisdiction over Mashonaland and Matabeleland. These four dioceses now form the new Province of Central Africa.

The new Archbishop is Dr. Edward Francis Paget, son of the Bishop of Oxford. Dr. Paget has been Bishop of Southern Rhodesia since 1925.

Special galleries were erected of steel scaffolding in Salisbury's unfinished cathedral of Nyasaland granite to accommodate a multiracial congregation of 850 and 150 clergy, including nine bishops and the two archbishops.

Outside and in the colisters another 2,000 people heard the service relayed through loudspeakers.

Dr. Horton Davies For Princeton

Dr. Horton Davies, Senior Lecturer in Church History at Mansfield and Regent's Park Colleges, Oxford, has been appointed Professor of Church History in Princeton University, U. S. A. Dr. Davies began his theological training at Edinburgh University and Yorkshire United College, where he gained the degrees of M. A. and B. D. He then moved to Mansfield College, Oxford, and gained the degree of Ph. D. for his research into Puritan worship. After being the minister of Wallington Congregational Church, Dr. Davies was appointed Professor of Divinity in Rhodes University, Grahamstown, where he quickly built up a live Department of Theology. He returned to Oxford in October, 1953, and has given a very promising start to the new policy of joint appointments that Mansfield and Regent's Park Colleges began with his return. He takes up his new post in the new year.

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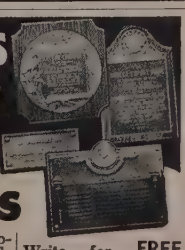

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The Wonderful Marriage

A plaque to mark the centenary of the marriage of William and Catherine Booth, founders of the Salvation Army, has been placed in Stockwell Green Congregational Church, Brixton, where the wedding took place. The plaque was unveiled by General Wilfred Kitching, head of the Salvation Army, at a commemoration service held on Friday, June 17. Commissioner Catherine Bramwell-Booth, a granddaughter of the Army founders, will be the principal speaker. Colonel Bernard Booth, a grandson, will also take part.

Queen's Example

A writer in the Church of England Newspaper makes the following wise comment, "A great deal continues to be written in the popular press and in the magazines about the life and service of the Royal Family. It is becoming increasingly popular to comment on the extremely arduous lives that the Queen, the Duke of Edinburgh, and other members of the Royal House pursue.

"But I have yet to read any detailed comment on the complete regularity with which the Queen attends church each Sunday, no matter where she is or on what occasion she may be away from London. It is easy to dismiss such attendance as merely another instance of the Sovereign's respect for the duties and obligations of her high station, to say that as head of the Church she has an example to set and therefore, sets it.

"It would be well, however, if the Church would note this consistency of worship, for who dares guess at the spiritual strength Her Majesty derives from this continuing association with the act of worship."

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A boy asked his father, "Dad, what's ethics?" The father replied, "Well, suppose a woman buys five pounds' worth of stuff in my shop and puts a five-pound Bank of England note on the counter. Then, just as she goes out of the shop I find she has left two five-pound notes stuck together. Now 'ethics' my son, is 'Do I tell my partner?' "

Building to Administer

(*From page 9*)

to life periods. Gone is the day when the minister or superintendent proudly reported the number of classes. Today greater growth and training come through the church schools that have moved up to a department status. Departments for progressive age groups from nursery through adults are providing rapid growth.

In planning for individual departments, consider several basic points.

1. Use soundproof partitions between departments. While movable partitions are efficient between classes they are not soundproof enough to separate departments of different age groups.

2. Give consideration to the size of the room. Long, narrow department assemblies are not suitable. See that entrances are to the rear of the room so that late comers will not disturb the assembly program.

3. Department assemblies should open on to main corridors and be located as near the auditorium as possible to facilitate quick access to the preaching service. Individual department classrooms need to open into the assembly room rather than be in another portion of the building.

4. Furnishings need to be suitable for the age group. Provide ample wall space in the department assembly and class for chalkboard, tackboard, and maps.

Children's Department

Similar rules for the children's departments should be observed along with additional general suggestions.

1. For infants, arrange each department in a suite, including reception room, kitchenette, and restrooms with child size fixtures. Each department is thus self-contained and it is not necessary for any child to leave the department before the period is over.

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4. Rooms for kindergarten and primaries (1-2-3 grades) should follow the trend in all children's rooms toward large open space that lends itself to an activity program. Realize that the smaller a child, the more space he needs. A toddler moves constantly around the room while a four-year-old remains several minutes with one activity.

Other Equipment

Since a church program includes other activities than the Sunday school, a building should be designed to meet all needs.

Church music plays an important role in religious education and many churches have graded choirs of all ages. Facilities will be needed for choir practice, robing rooms, and individual studios or practice rooms.

Visual aids are indispensable to modern educational methods. Equipment and storage rooms are needed. One large room in every church needs to be equipped for the showing of films. The recreation room or dining room may serve a double purpose. A good stage for religious dramatics is also part of the visual needs.

The church library provides study material for teachers and general reading for the entire membership. In addition to book selection, careful attention should be given to planning a reading room, reference room, and children's bookroom.

Modern kitchens are essential to provide for supper meetings and socials. Many churches find that a meal must be provided in order to have a night training class since so many mothers are now working. Time schedules do not allow for them to rush home and prepare a meal and then get to church on time. Some churches are providing kitchenettes throughout the building for use of small classroom parties and meetings.

Recreation and scout programs require additional planning in today's educational program.

Church offices for pastor, educational director, and secretaries need to be provided and equipped. Church office personnel need equipment equal to any business office if efficient work is to result.

Building for the administration of religious education requires long range planning and complete realization of the scripture, "Except the Lord build the house, they labour in vain that build it." Psalm 127:1.

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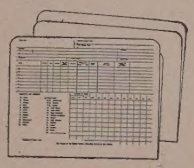

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Pilgrim Congregational Church, Lansing, Michigan. Architects: Manson & Carver

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American Seating Company furnishings, preferred in large and small churches from coast to coast, will be serving the members of Pilgrim Congregational Church, Lansing, Michigan, for many years to come. This is another case where those in charge decided that their center of worship deserved the utmost in quality, and chose the quality evidenced by American Seating leadership.

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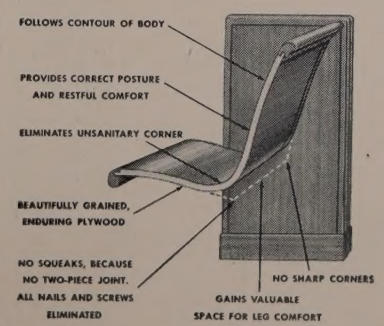
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To the minister with a record of success in raising church funds

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